THE

ANTI-JACOBIN

Review and Magazine;

&c. &c. &c.

For MARCH, 1803.

Be juſt, and fear not;
Let all the ends thou aim'ſt at be thy Country's,
Thy God's, and Truth's. SHAKESPEARE.

ORIGINAL CRITICISM.

The Bardic Muſeum of Primitive Britiſh Literature; and other admirable Rarities; forming the ſecond Volume of the Muſical, Poetical, and Hiſtorical Relicks of the Welſh Bards and Druids: drawn from authentic Documents of remote Antiquity (with great pains now reſcued from oblivion) and never before publiſhed; containing the Bardic Triads, Hiſtoric Odes, Eulogies, Songs, Elegies, Memorials of the Tombs of the Warriors, of King Arthur and his Knights, Regalias, the Wonders of Wales, &c. With Engliſh Tranſlations and Hiſtoric Illuſtrations; likewiſe the ancient War-tunes of the Bards, viz. The Tribanau, Eddizanau, Blodau, Galapdonau, Porfeddau, Tlýrau, Mpýneddau;
Hymns, Paſtorals, Jigs, and Delights: To theſe natural Melodies are added new Baſſes, with Variations, for the Harp, or Harpſichord, Violin, or Flute. Dedicated by permiſſion to His Royal Highneſs the Prince of Wales. By Edward Jones, Bard to the Prince. Printed for the Author, 1802, and ſold at No. 3, in Green-ſtreet, near Groſvenor-ſquare. Price 1l. 5s. Small folio. Pp. xx. Introduction and Contents. Pp. 60 Triads, &c. and 52 Score.

THIS ample title-page, ſo requiſite to a work ſo miſcellaneous, diſplays the parts of the whole very conſpicuouſly, even too conſpicuouſly perhaps, to the public eye. It certainly ſaves us the trouble of particularizing all the principal contents. And we ſhall therefore proceed at once to the work itſelf; and, as far as our little knowledge of Welſh with our total ignorance of muſic will permit us, point out the great merit of it.

In the Introduction Mr. Jones expatiates upon topics, with which

we cannot ſuppoſe him to be much acquainted, and concerning which he can only ſhow himſelf "the teller of a twice-told tale," the repeater of fables, and the rehearſer of falſhoods, concerning the druids, the bards, or the druid-bards, of the moſt ancient period in the Britiſh hiſtory. We come down therefore to records of A. D. 940, "the laws of King Howel the Good," &c.

"That code of laws is ſo very intereſting and curious, that I ſhall extract from it what relates to the bards, for the information of the reader; as it conveys to us a perfect idea of the bardic character, as well as of the ſtately grandeur of that period.

"The *Bard of Teulu*, or Bard of the Palace, was in rank the eighth officer of the king's houſehold; he was alſo one of the royal gueſts, and ſat at his table next to the heir apparent. On his appointment the bard received a harp from the king, and a golden ring from the queen; the king found him his woollen apparel, and a horſe; and the queen found him his linen apparel. His lodging was in the houſe of the heir apparent, who was the controller of the houſehold; and, on the three great feſtivals in the year, it was the office of that prince to deliver the harp into the hands of the bard, when he was going to perform; and for which ſervice he was entitled to a ſong (or a tune) from the bard whenever he choſe.* When the royal family deſired a ſong in the great hall, the *Bardd-Cadeiriawg*, or chaired bard, was to ſing firſt a hymn in praiſe of God, and another in honour of the king and of the moſt worthy of his anceſtors,† and of their exploits.‡ When thoſe were over, the bard of the palace was to ſing next upon ſome other ſubject, in the lower part of the hall: and, if the queen deſired to have muſic, after ſhe retired from the table to her apartment, he was then to perform three tender and eloquent ſongs, or pathetic tunes, different from thoſe which he had played in the hall. The bard accompanied the army when they marched on a warlike expedition into an ene-

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* "Leges Wallicæ, p. 8, 16, 17, 35, 36, 37, &c."

† "Leges Wallicæ, p. 68, 69, 70, 36, 37, and 14."

‡ "The following curious relique of our honoured Britiſh hero, the father of chivalry, I think worthy of a place here." We cordially wiſh he had not, as it is ſo plainly a fabrication. He cites it from "Morgan's Sphere of Gentry, book 11. p. 102." But Morgan either forged it himſelf, or borrowed it from ſome forger. In proof of this we need only recite a part of this "curious relique" to our readers. "At Rome," ſays Arthur in it to the Romans, "haſtily will I be; not to give you *truage*, but to have *truage* of you." Such a menace from ſuch a king refutes itſelf at once, to the intellects of all who know the hiſtory of Rome and of Britain in the days of Arthur. The memory of this hero we honour with a zeal, that is nearly as glowing as the Welſh itſelf. For this very reaſon we cannot diſgrace his head with laurels merely ideal, and exhibit him as Mr. Jones thus exhibits him for the menacer of Rome, demanding *tribute* from the empire in a *Saxon* letter, though he was a *Briton* himſelf, and demanding this tribute under that term of *truage* which is neither *Britiſh* nor *Saxon*. And, as Mr. Jones adds, in the ſame ſtrain of King Arthur's conqueſts of *Norway*, &c. about A. D. 517. See "Hackluyt's Account," &c. &c.

my's country; and when they were preparing for battle, he recited and performed to them the animating ſong, called *Unbeniaeth Prydain*, or the Monarchy of Britain, (which probably was to remind them of their ancient right, in praiſe of their brave anceſtors, and to inſpire them to heroiſm); and for which ſervice he was rewarded, with one of the moſt valuable things of the plunder. If he went with other bards upon a muſical peregrination, he was entitled to a double portion for his ſhare. He held his land free. If the bard deſired any favour of the king, he was to perform to him one of his own compoſitions; if of a nobleman, he was to perform to him three; and if of a plebeian, he was to ſet him to ſleep." A ſtrange injunction ſurely! "Whoever ſlightly injured the bard, was fined ſix cows and a hundred and twenty pence: and whoever ſlew a bard, was fined a hundred and twenty-ſix cows."

All this is certainly a very curious delineation of Welſh manners exiſting in the tenth century. It peculiarly ſhows us the fond eſteem and the high reſpect, with which the poet and the muſician were treated in the palaces of Wales. It therefore reflects not a little luſtre upon the manners of the Britons prior to the Romans. This very reſpect, and this very fondneſs, were apparently inherited by the Welſh from the Britons. The Britiſh regard and reverence for the bards, ſo particularly noticed by Roman writers as prior to the Roman ſettlements among us, carries the reverence and the regard up into the moſt diſtant periods of the Britons. And as the Bard of the Palace "on his appointment received a harp from the king, and a golden ring from the queen;" as he was lodged "in the houſe of the heir apparent, who was to deliver the harp into the hands of the bard when he was going to perform;" as for this "ſervice he was entitled to a ſong (or a tune) from the bard, whenever he choſe;" as there was alſo another bard in the palace denominated the Chaired Bard, and ſo denominated as having "obtained that pre-eminence by his ſuperior merit in the ſcience of muſic and poetry, at one of the Britiſh Olympics," who was to ſing firſt in the Great Hall whenever the royal family deſired him, even to ſing "a hymn in praiſe of God, and another in honour of the king, and of the moſt worthy of his anceſtors and their exploits," but who was to be ſucceeded directly by the Bard of the Palace, "ſinging next upon ſome other ſubject in the lower part of the hall;" as this bard was alſo to attend the queen and her ladies, "after ſhe retired from the table to her apartment," and there "perform three tender and eloquent ſongs—different from thoſe which he had played in the hall;" and as this bard "was in rank the eighth officer of the king's houſehold,—one of the royal gueſts, and ſat at his table" the very "next to the heir apparent;" all theſe circumſtances unite to ſhew us, in the moſt ſtriking manner, the high honours paid to poetry and muſic among the original Britons. Nor is this all that they ſhow. No nation was ever in a ſtate of abſolute barbariſm, that *could* thus honour either muſic or poetry. No nation did ever exhibit ſuch proofs of taſte, without feeling ſome rays of refinement. Nay, we may even venture to aſſert, that theſe

rays could not be ſlight but ſtrong, could not be momentary but continual, and muſt indeed have been lively, bright, or burning; when ſuch encouragement was given or ſuch patronage beſtowed, as the moſt poliſhed or moſt literary nations of the world do not beſtow or give at preſent, in the very frame of their government and in the very eſſence of their royalty. The whole forms indeed ſuch a ſtupendous ſpectacle of patronage incorporated into polity, that if there was any poſſibility of queſtioning its reality, if it did not come forward to our eye upon the indubitable pages of the laws of Howel Dha, in the 10th century, we ſhould be inclined to queſtion it. And, as we cannot, we muſt think ſuch a polity as this never yet to have been ſufficiently contemplated or applauded, ſuch as the proudeſt kingdoms may be proud to imitate, and ſuch as muſt have produced the firſt of poets and the fineſt of muſicians. Yet how often is theory diſappointed, when we refer to practice? We have already given our opinion of the Welſh poetry and of the Erſe. We have no poet in Wales, that comes up to our expectation of excellence from ſuch an œconomy of refinement. But then the Highlands have actually produced ſuch a poet from this œconomy, as proves its utility and its wiſdom at once; Oſſian appearing the very Homer of Britain, by ſhowing all his *terrible graces* particularly, reflected and even redoubled in the mirror of his own poetry. So the writer of this article has *always* felt and *always* thought! But, as Dr. Johnſon has led away numbers to think otherwiſe, as there are alſo many who of themſelves ſtill have what Gray very juſtly calls "the affectation of not admiring," yet theſe ſhelter themſelves from the charge of affectation by the alledged "want of credulity;" * we need only recite the very words of Gray, a true critic becauſe an ardent poet, in oppoſition to ſuch a critic or ſuch a poet as Maſon or a thouſand others, concerning the excellency of the Highland poems. "It is impoſſible to conceive," cries Gray, "that they were written by the ſame man that writes me theſe letters; on the other hand it is almoſt as hard to ſuppoſe (if they are original) that he ſhould be able to tranſlate them ſo admirably. In ſhort, this man is *the very Dæmon of Poetry*, or *he has lighted on a treaſure hid for ages.*" †

All who knew the late Mr. Macpherſon know him to have been *in himſelf*, as far as converſation or correſpondence can betray the ſoul or genius within, the very oppoſite to either a "dæmon" or a deity "of poetry," his letters or his talk never mounting above the humble level of plain proſe. His poetry therefore was merely the ſoul of Oſſian transfuſed into him, and the proſeman was exalted into a poet by a mere perſonification. Yet the poems ſo admired by Gray, were only the fragments of Erſe poetry, and greatly inferior to the poems of Fingal and Temora, publiſhed afterwards by Mr.

* Maſon's Memoirs of Gray, 285. † P. 280.

Macpherſon,

Macpherſon. Concerning thoſe however does Gray exclaim, in the true ſpirit of feeling and in the ingenuous fire of criticiſm, "I am gone mad about them."* So muſt the writer of this article confeſs he equally was, when thoſe very fragments were firſt publiſhed! and he glories to find his feelings participated at the time by ſuch a man as Gray. As to muſic, we have no ſuch grandeur of evidence for the ſucceſs of the inſtitution. Yet we have ſome evidence, and ſome of conſiderable moment. In the firſt place, we have a proof of attention in the Scotch government, a good deal ſimilar to the Welſh œconomy for encouragement of muſic. "For inſtruction of zouth *in the arte of muſicke and ſinging*, quhilk is *like to fall in great decay without timeous remeid be provided*," ſays even an act of parliament in 1579, "our Soveraine Lord with adviſe of his three eſtaites of this preſent parliament, requeſts the proveſts, baillies, councell and communities of the maiſt ſpecial burrowes of this realme, and the patrons and proveſtes of the colledges *quhair ſang ſchooles are founded, to erect and ſet up ane ſang ſchool with ane maiſter ſufficient and abill for inſtruction of the zouth in the ſaide ſcience of muſicke*; as they will anſwer to his Hienes, *upon the perrel of their fundationes*, and in performing this his Hienes requeiſt *will do unto his Majeſtie acceptabil and gude pleaſure.*"† This is a law as ſingular in its manner as it is curious in its matter, the king lowering an ordinance into a requeſt, coming forward himſelf with all his vulgarly alleged deſpotiſm about him to requeſt as a perſonal favour to himſelf, not merely the erection now, but the continuation of what had been erected immemorially before, what had been ſo erected in the very foundation of ſeveral colleges, yet were now likely to fall into great decay without a ſpecial proviſion to the contrary, "upon the perrel of their fundationes" to "erect and ſet up ane ſang ſchool" in every college "quhair ſang ſchooles are founded." We know not that ſuch a law or requeſt was ever made in any country of Europe. We are well aſſured, that none ſuch was ever made in England. The ſucceſs was accordingly anſwerable to the encouragement. In Lewis one of the weſtern iſlands of Scotland, Martin tells us concerning a part of Scotland moſt remote, and therefore imbibing moſt of the *Britiſh* love of muſic, "ſeveral of both ſexes have a gift of poeſy, and are able to form a ſatire or panegyrick *ex tempore*," juſt as the ſongs of the bards before appear to have equally been, and as the epigrams at the annual exhibitions for Weſtminſter School are known ſtill to be, and equally "without the aſſiſtance of any ſtronger liquor than water to raiſe their fancy." So far our evidence aſcends beyond our intention, comprizing the poetry as well as the muſic of the bards. But, as Martin inſtantly adds, and as the Britiſh accompaniment of muſic with poetry naturally leads us to expect, "they are great lovers of muſic; and when I was

* Ibid. ibid.

† Murray's Laws and Acts of Parliament. p. 220. 1681.

there they gave an account of eighteen men, who could play pretty well on the violin without being taught."* In the iſle of Skie and the iſlets around it, adds Martin in another place, the inhabitants "have a great genius for muſic. I have obſerved ſeveral of their children, that before they could ſpeak were capable to diſtinguiſh and make choice of one tune before another upon the violin; for they appeared always uneaſy until the tune which they fancied beſt was played, and then they expreſſed their ſatisfaction by the motions of their heads and hands."† "There are ſeveral of them," as Martin ſubjoins concerning the adults there, "who *invent* tunes *very taking* in the *ſouth* of Scotland, and *elſewhere*; ſome muſicians have *endeavoured to paſs for firſt inventors of them by changing their name*; but this has been impracticable; for whatever language gives the modern name, *the tune ſtill continues to ſpeak its true original*; and of this I have been ſhew'd *ſeveral inſtances.*"‡ So early did this paltry plagiariſm commence, which we underſtand to be ſtill continued, and has introduced the Scotch airs with ſo much reputation into our theatres! Even an Italian, even Geminiani himſelf, was ſtruck with the harmony "of the *Iriſh* airs," the ſame indubitably with the Scotch, and declared he found none of ſo original a turn on this ſide of the Alps.§ This is ſurely a very high compliment paid to the Scotch or Iriſh airs, yet little known to the world at large, and aſcribable only to the general patronage of muſic or poetry among the Britons at large. Nor muſt the compliment be conſidered as due only to the muſical genius of Scotland or Ireland. It ought to be communicated equally to the Welſh; and we are happy for Mr. Jones's ſake to bring it round at laſt to the equally muſical genius of Wales.

"I find the commendable hiſtory of this nation," ſays Giraldus, though himſelf a Welſhman, with a dignified ingenuouſneſs in his deſcription of the Iriſh manners ſo early as the twelfth century, "only in their muſical inſtruments; in which it is *incomparably well-inſtructed beyond every nation that I have ſeen.* For the modulation is not in theſe as in the Britiſh inſtruments to which we are accuſtomed, ſlow and moroſe, but ſwift and precipitate, yet ſweet and pleaſant." So far the author ſpeaks only of the Iriſh, but what he farther aſſerts he has applied equally to the Welſh in a later work. "The wonder is, that in ſuch a precipitate rapidity of fingers the muſical time is kept; and by an art never loſt through the whole, amidſt the varied meaſures and the multiplicity of intricate tones, with a ſweetneſs ſo ſwift, with a parity ſo unpaired, with a concord ſo diſcordant, the melody is rendered full whether it runs through four notes or extends to five. Yet they always begin with a ſoft air, and to a ſoft air return at laſt, that the whole may be completed with the ſweetneſs of a pleaſing harmony. So ſubtly do they enter and paſs through the meaſures, and ſo much under the blunter ſound of the heavier chord do the tinklings of the ſlenderer play with greater freedom, delight with greater ſecrecy, and ſoothe with

* P. 13—14. edit. 2d. 1716. † Ibid. p. 199. ‡ Ibid. 200.
§ O'Connor in the Hiſt. of Ireland, p. 72. 1766.

greater

greater wantonneſs, that the greateſt point of art ſeems to be in hiding the art, as if

'When hid it profits, when detected ſhames.'

Hence it comes, that thoſe airs, which carry internal and ineffable delight of mind to ſuch as look more ſubtly into the buſineſs, and diſcern the ſecrets of the art acutely, do rather load than delight the ears of ſuch as attend not to them, as ſeeing do not ſee, or hearing do not underſtand, and by a confuſed unmeaning craſh of muſic, beget in the unwilling hearers a fatigue and diſguſt." So far the account of Ireland is communicated to Wales, what follows is confined to Ireland again. "But it muſt be obſerved, that Scotland and Wales, THIS AS THE STOCK OF ALL, that as having affinity and commerce with it, by an emulous diſcipline labour to imitate Ireland in its meaſures. Ireland indeed uſes and delights in only two inſtruments, the harp and the drum. Scotland has three, the harp, the drum, and the crowd. But Wales has the harp, the bagpipes, and the crowd. The Iriſh uſe ſtrings of braſs rather than thongs of leather: yet, in the opinion of many, Scotland has at this day not only equalled *her miſtress* Ireland, but *is even far beyond and above her in muſical ſkill.* Therefore they now ſeek, as it were, for the fountain of the art even there."

This is a paſſage wonderfully replete with notices, wonderfully marked with ingenuouſneſs, and exhibiting the ſtate of muſic in theſe iſles at the time with a wonderful exactneſs. But we cannot ſtay to dilate upon it. And we only add, as we were credibly informed in 1774, that Signior Gaudagni, of the Opera-houſe, lately went into Wales, and admired the native ſongs of the country greatly.*

But

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* Topographia Hiberniæ, Sylveſtro Giraldo authore, in Camden's Anglica, Normanica, Hibernica, and Cambrica, p. 739. "In muſicis ſolum inſtrumentis commendabilem invenio gentis iſtius diligentiam. In quibus, præ omni natione quam vidimus, incomparabiliter eſt inſtructa. Non enim in his, ſicut in Britannicis (quibus aſſueti ſumus) inſtrumentis, tarda et moroſa eſt modulatio, verúm velox et præceps, ſuavis tamen et jucunda ſonoritas." So far for Iriſh muſic only! But what follows immediately is communicated to the Welſh too, in p. 889, Cambriæ Deſcriptio. "Mirum quod in tanta tam præcipiti digitorum rapacitate muſica ſervatur proportio; et, arte per omnia indemni, inter criſpatos modulos organaque multipliciter intricata, tam ſuavi velocite, tam diſpari paritate, tam diſcordi concordiâ, conſona redditur et completur harmonia, ſeu diateſſaron ſeu diapente chordæ concrepent. Semper tamen ab molli incipiunt, et in idem redeunt, ut cuncta ſub jucundæ ſonoritatis dulcedine compleantur. Tam ſubtiliter modulos intrant et exeunt, ſic que, ſub obtuſo groſſioris chòrdæ ſoniſu, gracilium tinnitus licentius ludunt, latentius delectant, laſciviúſque demulcent, ut pars artis maxima videatur artem celare, tanquam

"Si lateat, proſit, ferat ars deprenſa pudorem."

"Hinc accidit ut ea, quæ ſubtiliús intuentibus et artis archana acuté diſcernentibus internas et ineffabiles comparant animi delicias, ea non attendentibus, ſed quaſi videndo non videntibus, et audiendo non intelligentibus, aures potiús onerent quám delectent, et tanquam confuſo inordinatoque ſtrepitu invitis auditoribus faſtidia pariant tædioſa." So far the account of

But let us now liſten to the voice of Mr. Jones again, and the longer without interruption for the interruption which we have given him already.

" When the king rode out of his caſtle," Mr. Jones tells us, " his royal retinue conſiſted of thirty-ſix horſemen; who were his nobles, his family, military officers, and five bards, beſides ſervants. In the ancient and rude magnificence of the Britiſh court, there was one officer whoſe original occupation is now entirely diſuſed; and that was the *troediawg*, or footman, whoſe office was to ſupport the king's feet at banquets; he was the footſtool of his throne, and the guard of his perſon, hence is derived the origin of footman.

" The *pencerdd* or *cadeir-fardd*, the head of ſong or chaired bard, was one who had achieved his pre-eminence in a muſical and poetical conteſt, in an *eisteddfod* or ſeſſion of the bards, which was held triennially in the royal palace (or in the hall of the lord); this ſolemnity" of awarding pre-eminence " was decided by the venerable judge of the palace; and, as a reward, he received from the victorious bard a bugle-horn, a gold-ring, and a cuſhion for his chair of dignity," rather, the very cuſhion that belonged to the chair of dignity aſſigned him by the judge. But if the judge pronounced an unjuſt ſentence, and the accuſation was proved, he was then for ever deprived of his office, and condemned to loſe his tongue, or to pay a conſiderable ranſom for that member. This chaired-bard, according to King Howel's laws, was the bard of a diſtrict or country, and chief preſident of muſic

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Ireland is communicated to Wales alſo! But what follows is only in the account of Ireland. " Notandum verò quód Scotia et Gwallia, hæc *propagationis*," a term uſed ſolely for *propaginis*, as *rapacitate* before for *rapiditate*, " illa commeationis et affinitatis gratiâ, Hiberniam in modulis æmulâ imitari nituntur diſciplinâ. Hibernia quidem tantùm duobus utitur et delectatur inſtrumentis, cytharâ ſcilicet et tympano; Scotia tribus, cytharâ, tympano, et choro; Gwallia verò cytharâ, tibiis, et choro. Æneis quoque magis utuntur chordis Hiberni, quam de corio factis. Multorum autem opinione, hodie Scotia non tantum magiſtram æquiparavit Hiberniam, verumetiam in muſicâ peritiâ longé prævalet et præcellit. Unde et ibi quaſi fontem artis jam requirunt." The form of the Britiſh harp is diſtinctly delineated in two of Pegge's Coins of Cunobeline, Claſs iv. No. 1 and No. 3. The harp is denominated " cithara" by Giraldus here, but " lyra" by Major De Geſtis Scotorum, folio 16; and by Buchanan, p. 14, vol. i. Ruddiman. The chords of it in Giraldus's time, and in Ireland, were generally braſs, but at times of leather; and the Scotch chords, which had been before Major's days of guts, were all then of braſs; " ejus chordas," he ſaying " ex ære, et non ex animalium inteſtinis, faciunt," fol. 16. So Buchanan ſays of the latter, " aliis chordæ ſunt æneæ, aliis nervis factæ," vol. i. p. 1. Theſe " vel *unguibus prælongis*, vel plectris pulſant," ibid. ibid. The " choro" is evidently the " crowd," the " crota Britanna" of Venantius Fortunatus, the " crwth" of Wales at preſent, derived by the Welſh ſcholars very injudiciouſly from the Greek *choros*, and ſo transformed into " choro" by Giraldus. And the " tibiæ" are the bagpipes, called by Buchanan, ibid. ibid. " Tibiâ utriculari," and by Good alſo in Camden 792, for the Iriſh,

and

and poetry, within that precinct; and in him was veſted the controul of all the other bards, within that juriſdiction. He was alſo a teacher, and at ſtated periods he prepared the under-graduates to take their degrees, which were ratified by the ſeſſions of the bards every third year; and he alſo regulated and aſſigned to each of the other bards, their *clera* circuits within his diſtrict. This *pencerdd gwlad*, or head bard of the diſtrict, had his lands free; his perquiſites aroſe from his ſcholars; and he was alſo entitled to a fee from every bride, and the *amobr* or marriage fine of the daughters of all the inferior bards within his diſtrict. He was not numbered among the regular officers of the palace; but, whenever he attended the king, he ſat in the tenth place in the royal hall, next to the judge of the palace. His privilege of protection laſted from the beginning of his firſt ſong in the hall of the palace, to the concluſion of the laſt.

"Every *pencerdd*, or chief bard, that the lord aſſigned privileges to, he was to find with muſical inſtruments, that is, a *harp* to one, a *crwth* to another, and *pipes* to the third; and, when the bards died, thoſe inſtruments were to revert to the Lord.

"The chancellor (or chief magiſtrate) on entering into office, received from the king a gold-ring, a harp, and a cheſs-board,"* which he was never to part with. "In the beginning of the tenth century, it was the office of the king's domeſtic chaplain, to ſay grace before and after meals, to chaunt the ſervice, and occaſionally to be conſulted on matter of conſcience. He was alſo ſecretary to the king; and, during the king's abſence, his chaplain, the judge, and ſteward of the houſhold, ſupported the royal dignity, and exerciſed the authority annexed to it. In early periods, the duties of thoſe officers were in the province of the Bard, Druid, and Ovydd.

"Prior to the year 1100, it was the office of the bard to praiſe virtue, and to cenſure vice: for he was required to poſſeſs learning and genius, a ſkill in pedigrees and arms, metres of poetry, the art of ſinging, knowledge of harmony, and to be perfect maſter of an inſtrument; and, according to Cæſar's account, the Druid-bards ſtudied to acquire their profeſſion twenty years." Cæſar's language is a little different from Mr. Jones's reference to it, and this; that the ſcholars ſent to the Druids "are reported to learn among them a great number of verſes, therefore *ſome of them* continue under the diſcipline twenty years."† Yet, as Mr. Jones juſtly adds, "ſuch a variety of excellences was unattainable by human capacity. The bards were now, therefore, diſtributed into three grand orders by Prince Gruffydd ab Cynan, of muſicians, poets, and heralds; each of which again branched into ſubordinate diſtinctions. Neither of theſe orders or diſtinctions was any longer compatible, with thoſe with which it had been connected, or with any other profeſſion. According to a more minute arrangement, by this ſeparation, there were of regular bards, proceeding to degrees in the eiſteddvod, or ſeſſion of the bards, ſix claſſes; that is to ſay, three of muſicians, and three of poets; which I have already given a particular account of, in the former volume of this work.‡

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* "There is a very curious and beautiful *chess-board* in the king's muſeum (or palace) at Dreſden, with men of ſilver and gold, and adorned with the heads or portraits of the elector Auguſtus, and other princes then living."

† De Bell. Gall. vi. 14. "Magnum ibi numerum verſuum edicere dicuntur, itaque *nonnulli* annos vicenos in diſciplinâ parmanent."

‡ See Vol. I. of the Bards, p. 29, &c. and p. 83, &c."

"Although

" Although the poor bards were ſuppreſſed at different periods in Wales, yet, for honour ſake, (to record and to blazon Engliſh achievements, and to marſhal and conduct their pageantries) it was found indiſpenſably neceſſary to revive a claſs of them in England about the year 1340, which was the *arwydd-wirdd*, or herald bards; who ſtill continue in a great degree their primitive occupation, and alſo retain their dignities and titles. Their buſineſs is to regiſter genealogies, adjuſt enſigns armorial, regulate funerals, coronations, and other ſolemnities; and anciently to carry meſſages between princes, and to proclaim war and peace. This claſs of men was principally eſteemed, among the three orders of Welch poets; and the chief of them was called King of the Bards, which title was revived in England by the brave Henry V. of Monmouth, and is ſtill retained by the three principal Engliſh heralds, that is, Garter, principal king at arms; Clarenceux, king at arms; and North-roy, king at arms. Beſides theſe, there are ſix provincial or county heralds, viz. the Cheſter herald, York, Lancaſter, Windſor, Richmond, and Somerſet; and four marſhals or purſuivants at arms, i. e. the blue-mantle, rouge-croſs, rouge-dragon, and portcullis. Roger de Montgomery, Earl of Shrewſbury, was the firſt who had the title of Marſhal in England; after that, Gilbert de Clare, Earl of Pembroke, of Stryghall, was made hereditary marſhal in England; and whoſe family held that office, until it deſcended to the predeceſſors of the preſent Duke of Norfolk, who now is Earl Marſhal of England.

" There are two other occupations reſembling the bardic profeſſions, which are ſtill continued in the Engliſh court; and thoſe are, the poet laureat, and the maſter of the king's band of muſicians, who compoſe the muſic of the Birth-day Odes and the New Year's Ode. In the reign of King Richard the Second, the chief muſician had then the title of King of the Minſtrels, ſimilar to that of King of the Bards, their predeceſſors.

" According to the laws of Prince Gruffydd ab Cynan, when muſic, poetry, heraldry, &c. were ſeparated, and each of them made a diſtinct profeſſion, it was the office of the vocal ſongſter at the nuptials of any of the princely blood, to aſſiſt the illuſtrious bride at the entertainment, and he was required to carve dexterouſly every kind of fowl that might come before him. There was alſo a ſimilar occupation formerly in the Engliſh court, called the carver; Sir Gabriel Silvius was the carver to the queen of Charles the Second, in the year 1669; that knight was afterwards ambaſſador to the court of Denmark.

" There was another office in the Engliſh court, which is now obſolete, that was very ſimilar to that of the Welch poetic or domeſtic bard of the middle ages, which formerly was kept in noblemen's and gentlemen's houſes; whoſe occupation was to ſolace and to enliven the leiſure of his patron, with wit and pleaſantry, and to inſtil ſentiments of liberality: and that was the jeſter. To convey ſome idea reſpecting this noted character, I ſhall beg leave to quote here the account given of ſeveral of them by Lord Orford, which is as follows. 'Hans Holbein drew Will. Somers, King Henry VIII.'s jeſter, from which there is a print. It is, perhaps, a little drawback on the fame of heroes and ſtateſmen, that ſuch perſons who ſhared at leaſt an equal portion of royal favour formerly, continue to occupy a place even in the records of time;— at leaſt, we antiquaries, who hold every thing worth preſerving, merely becauſe it has been preſerved, have, with the names of Henry, Charles, Elizabeth, Francis I. Wolſey, Sir Thomas More, &c. treaſured up thoſe of Will Somers, Sexton, Tom Derry

(Queen

(Queen Anne's jeſter), Tarlton (Queen Elizabeth's), Pace, another fool in that reign; Archer, the diſturber of Laud's greatneſs; Muckle John, who ſucceeded Patch, Wolſey's fool; Harry Paterſon, Sir Thomas More's; and of Biſquet and Amaril, the jeſters of Francis I.; not to mention Hitard,* King Edmund's buffoon; Stone,† and Jeffery Hudſon, the dwarf of Henrietta Maria."‡

Here then Mr. Jones will allow us to ſtop and aſk, were ſuch men calculated to anſwer one purpoſe aſſigned by Mr. Jones for their creation, "to inſtil ſentiments of liberality?" They were plainly not. They were plainly calculated to anſwer only the other half of the office, "to ſolace and enliven the leiſure of his patron with wit and pleaſantry."

"Pace, Queen Elizabeth's jeſter, was ſo bitter in his retorts upon her, that he was forbid her preſence. But at one time ſome one entreated the queen, that he might come to her; anſwering for him, that he would be more careful in his diſcourſe. So he was brought to her, and the queen ſaid, 'Come on, Pace, now we ſhall hear of our faults.' 'No,' ſaid Pace, 'I never talk of what is diſcourſed by all the world."

At this free and bold retort, we feel inclined to retract what we have ſaid againſt theſe jeſters, as not calculated "to inſtil ſentiments of liberality." Such a jeſter as this, at the private ear of Elizabeth, muſt have been very uſefully calculated for this purpoſe. And, had ſhe liſtened to ſuch a confeſſor, even in her jeſter, ſhe would have eſcaped thoſe dreadful and deep blots upon the brightneſs of her annals, the vagrant licentiouſneſs of her love, and the murderous malignity of her hatred. But, as Mr. Jones proceeds to cite in a juſt admiration of Pace's witty reply,

"True wit is like the brilliant ſtone
Dug from the Indian mine;
Which boaſts two various powers in one,
To cut as well as ſhine.
Genius, like that, if poliſh'd right,
With the ſame gift abounds,
Appears, at once, both keen and bright,
And ſparkles while it wounds."

"I thought it neceſſary, thus far, to give my reader a juſt idea of the ancient Britiſh oracles or primitive bards, as well as a comparative ſketch of their ſucceſſors among the Engliſh; both of whom, in reality, are now but imperfectly known."

"* See Dart's Antiquities of Canterbury, p. 6."
"† A fool mentioned in Selden's Table Talk."
"‡ Of ſome of theſe perſonages I have found the following anecdotes: Saxton is the firſt perſon recorded to have worn a wig: in an account of the treaſurer of the chambers in the reign of Henry VIII. there is entered, 'paid for Saxton, the king's fool, for a wig."

For

For this we think ourſelves under many obligations to Mr. Jones, and ſhall proceed with pleaſure, under his guidance, to the muſic of Wales.

(To be concluded in our next.)

The Lyricks of Horace: compriſing his Odes, Epodes, and Secular Ode; in Engliſh Verſe. With the Latin Text reviſed and ſubjoined. 2 vol. Small 8vo. 15s. J. White. 1803.

THE author of this publication ſhall ſpeak for himſelf as to the object he had in view when he undertook the work. We muſt preſume that he thinks his labour has not been ſucceſsful, as the fruits of it now appear before the public. He thus commences his preface.

"The intention of the preſent work, is to give ſuch a Tranſlation of the Odes of Horace, as may preclude the neceſſity of Notes: putting the Latin, and the Engliſh reader, as it were, upon the ſame footing; and leaving them, on the ſuppoſition that they are equally inſtructed, to form their own comments. The difficulty of ſuch an attempt will be readily admitted; as, to this end, the Tranſlation ought not only to be faithful, but poetical; each Engliſh Ode breathing the ſame ſpirit as the original Latin. With what degree of ſucceſs the attempt is made, the judicious reader muſt determine."

If we underſtand this anonymous tranſlator, we muſt preſume that he meant to give, and by his publiſhing the work, that he thinks he *has* given, ſuch a tranſlation of his author as will faithfully convey to the reader, at once, the *ſenſe* and the *ſpirit* of the original; that he thinks Horace ſpeaks, through him, exactly as he would have ſpoken if he had been an Engliſhman: that his tranſlation is not only "*faithful*, but *poetical:*" that, in ſhort, it breathes "the *ſame ſpirit* as the original Latin." As to the *fidelity* of the tranſlation, upon the whole it is tolerable; yet it is not *always* faithful, even as a verbal tranſlation: but as to the *ſpirit* of the original, it has almoſt entirely evaporated while the tranſlator was pouring it into his earthen veſſel. Many inſtances of this might be produced, we ſhall content ourſelves with two. They ſhall be taken indiſcriminately as they turn up, from the higher ſpecies of Ode, and from the playful. For an example of the *former* our readers are requeſted to compare the 2d Ode of the the 4th Book, "Pindarum quiſquis," &c. with the tranſlation.

"Whoe'er attempts in his preſumptuous ſtrain
To emulate bold Pindar's tow'ring flight,
Truſt me, Iulus, but attempts in vain,
With waxen wing of Dædalean might;
From him ſome ſea rolling with glaſſy wave,
Boaſting no name before, ſhall then a name receive.

Juſt

Juſt as th' impetuous ſtream that headlong pours
Its roaring torrent down the mountain's ſteep,
When, ſudden ſwollen with deſcending ſhow'rs,
The cuſtom'd bounds no longer it can keep;
So Pindar ſpreads the raging tide of ſong,
Deep in his pow'rful tones, immeaſurably ſtrong:

Certain that o'er his head the meed of fame,
Apollo's laurel wreath, he ſhall diſplay;
Whether the phraſe invention new may frame
Thunders throughout his dithyrambic lay;
And, at his potent will, the numbers loud,
Unfetter'd by harſh rules, roll down the ſounding flood.

Whether he ſings th' imperial Pow'rs above;
Whether of heav'n-born monarchs he may tell,
Who with the Centaur tribe in battle ſtrove,
By whom the plund'ring monſters juſtly fell;
The peſtilent Chimæra who deſtroy'd,
With noſtrils that fierce flame tremendouſly would void:

Whether his lofty muſe due praiſe beſtows
On thoſe, who have the palm at Elis won,
Then ſeek their homes triumphant; or on thoſe,
Who midſt the wreſtlers, or the racers ſhone;
Gifting theſe heroes, lifted to the ſkies,
With honours they beyond an hundred ſtatues prize:

Whether he mourns ſome warrior in his prime
Slain, and lamented by a widow'd bride,
Of morals fitting Saturn's golden time,
Of valour duly prov'd, of might much tried;
Waſting his merit to the ſtarry domes,
And reſcuing his name from Styx' oblivious glooms.

When the Dircæan ſwan his daring flight
Far as the regions of the clouds would raiſe;
Him will a whirlwind to his wiſh'd-for ſite
Tranſport, Antonius, through the trackleſs ways:
While I, in habits, and in induſtry,
Bearing reſemblance ſtrong to the Matinian bee,

That buſy inſect, who with ceaſeleſs toil
From grateful thyme collects the honied ſtore,
Sport thro' thoſe bow'rs where fragrant bloſſoms ſmile,
Or on dank meads along ſweet Tibur's ſhore;
And, though no vaſt ſignificance I boaſt,
Conſtruct the lofty lay with much laborious coſt.

But, waking chords of higher rapture, thou
Shalt ſing of Cæſar in emphatic tone;
Whene'er, encompaſſing his glorious brow
With the bright laurel which his valour won,
Upwards he leads along the Sacred-way
Sicambrian captive hoſts in terrible array.

Nothing

Nothing like Cæſar great, like Cæſar good,
By the dread Fates, and by diſpoſing heav'n,
Has yet on favour'd mortals been beſtow'd,
Nor will in future times be ever giv'n;
Although that age we ſhould again behold,
That age of ſtoried worth, by poets term'd of gold.

Thou the rejoicings of our feſtive days,
The city's paſtimes, merrily ſhalt ſing;
For Cæſar's wiſh'd return, thy grateful lays
Shalt thou attemper to the warbling ſtring;
Shalt chant the Forum's leiſure, when no cauſe
For public juſtice aſks, or ſeeks our country's laws.

Then, if my humble muſe can aught rehearſe
Deem'd not unworthy of the tuneful ear,
Cheerful I'll carol my inferior verſe,
And in the plaudit ſtrain my part I'll bear;
Greeting our Prince at his return, I'll ſay:
'Hail ſun of glorious light, all hail auſpicious day!'

As onward he proceeds in ſolemn ſtate,
Loud ſhouts of triumph ſhall our joy declare;
With one accord the city ſhall repeat
Thoſe ſhouts of triumph, rending the vext air;
And clouds of incenſe, that perfume the ſkies,
Our gratitude ſhall waft to heav'n's kind Deities.

Thee ſhall releaſe from ev'ry pious vow
Ten ſtately bulls, as many lowing kine;
And for a heifer, whoſe young blood muſt flow,
I, of leſs worth, ſhall be abſolv'd from mine;
A heifer that o'erruns my paſtures wide,
Maturing, and but now has left its mother's ſide;

Whoſe budding brow no faint reſemblance bears
To the white luſtre of the early moon,
When in the heav'ns a creſcent ſhe appears,
On the third ev'ning whence her light firſt ſhone;
And on that brow a ſtar more bright than ſnow
Is fixt, while his whole frame diſplays a fallow glow.

The original conſiſts of fifteen ſtanzas, the tranſlation of an equal number; but, it is to be obſerved, that the ſtanza of the original is made up of only four ſapphic lines, while that of the tranſlation runs into five lines of ten ſyllables, and an alexandrine of twelve; and that, of courſe, there muſt be about double the number of words in the tranſlation. Yet, with all the advantage of expanſion which the tranſlator has availed himſelf of, he has produced nothing like the eaſe of paraphraſe, nor any thing approaching to the rapid march of the original Ode. Were we to enter into a minute criticiſm of his tranſlation, his failures would be found to be many and grievous. Had his efforts, upon the whole, been meritorious, the ſlips which no human care can entirely avoid might

might have been pointed out, that his work, on a future edition, might have been rendered more perfect: but, as it is, we ſhall only aſk him why he has changed his *heifer* into a *bull*-calf?

" And for a *heifer*, whoſe young blood muſt flow,
I, of leſs worth, ſhall be abſolv'd from mine—
—Whoſe budding brow no faint reſemblance bears
To the white luſtre of the early moon—
—And on that brow a ſtar more bright than ſnow
Is fixt, while *his* whole frame diſplays a ſallow glow."

Having ſeen how our tranſlator has acquitted himſelf in his imitation of the *ſublime* of Horace, there may be a hope remaining that he will be more happy in conveying to us ſome idea of the effuſions of his more playful muſe. By the inſertion of the following tranſlation of Ode 25, Lib. i. our readers will be enabled to decide.

" Parcius junctas quatiunt feneſtras
Ictibus crebris juvenes protervi,
Nec tibi ſomnos adimunt: amatque
Janua limen,

Quæ prius multum faciles movebat
Cardines, audis minus et minus jam,
'Me tuo longam pereunte noctem,
Lydia, dormis?'

Invicem mœchos anus arrogantes
Flebis in ſolo levis angiportu,
Thracio bacchante magis ſub inter-
lunia vento:

Cum tibi flagrans amor, et libido,
Quæ ſolet matres furiare equorum,
Sæviet circa jecur ulceroſum;
Non ſine queſtu,

Læta quod pubes edera virenti
Gaudeat, pulla magis atque myrto;
Aridas frondes hiemis ſodali
Dedicet Hebro.

" Thy barr'd windows leſs frequently ſhake
With hard blows of the frolickſome rake,
Who no more ſtrives thy ſlumbers to break:
Its threſhold thy door keeps.

That on hinges ſo pliant would move:
Leſs and leſs the ſad ditty you prove
Of: 'While ſtarves the night thro' thy true love,
His Lydia unkind ſleeps!'

Thou, grown old, in thy turn ſhalt lament
The rude ſparks; while thy ſad ſteps are bent
To lone alleys, when moonlight is ſpent,
And bleak the North-wind ſweeps.

Then

Then ſuch hot flame, ſuch luſtful deſire
As is wont the mad horſe-dams to fire,
Shall thy ulcerous liver acquire,
While conſtant thine eye weeps.

With freſh ivy gay youth will be dreſt,
With dark myrtle their brows they'll inveſt;
But down Hebrus, of winter the gueſt,
Old wreaths throw in dry heaps."

Our only remark upon this tranſlation ſhall be, that if this have any of the eaſe or gaiety, if it breathe any of the ſpirit of the original, we have had, hitherto, much too high an idea of the genius of our old Sabine acquaintance: but we believe that the public will not, no more than ourſelves, judge of him thus ſpeaking in a foreign tongue, which it is well known generally ſubjects the author, as well as the individual, who is not an author, to many diſadvantages.

We have ſaid that this work is not always faithful even as a verbal tranſlation. A glaring example of this infidelity occurs in the firſt line of Canidia's anſwer to the ſupplication of Horace, Epode 18th. The tranſlator thus renders—

" Quid *obſeratis* auribus fundis preces?"
" Why pour intreaties upon *unlockt* ears?"

Which converts the whole Epode into nonſenſe. Horace makes the ſorcereſs exclaim, that ſhe will be *deaf* to his ſupplications, that he ſpeaks *obſeratis* auribus, to ears *barred* againſt all he could ſay, to *locked*, and not to *unlocked* ears, and that ſhe will puniſh him ſeverely. The tranſlator makes her ſay, that ſhe will *not* be deaf to his ſupplications, that her ears are *unlocked*, open to hear him, i. e. that ſhe is placable; and yet he makes her threaten moſt ſevere puniſhment! In the 9th Ode of the 4th Book, we find ſome ſtriking and ridiculous violations of the ſenſe of the original.

——————" Non ferox
Hector, vel acer Deiphobus graves
Excepit ictus pro pudicis
Conjugibus puerisque primus."

This ſhort paſſage is thus expanded, and thus tranſlated!

" Not potent Hector, fierce in war,
Nor yet Deïphobus of ſtrenuous might,
Were the firſt heroes that could dare
Oppoſe the *bold Pretender* in the fight,
To ſave their children's danger'd lives,
Or in defence of their more valued wives."

Who this *bold Pretender* was, who pretended to kill children, and raviſh matrons, we cannot tell, as Horace does not ſay a word about him. The tranſlator here too has let us into a piece of family hiſtory,

tory, with which his author ſeems perfectly unacquainted; viz. that the heroes mentioned loved their wives better than their children.

The next ſtanza converts the old Roman into an Iriſhman, by making him *boaſt* of heroes that were *never known*.

" Vixere fortes ante Agamemnona
Multi; ſed *omnes illacrymabiles*
Urgentur, *ignotique* longa
Nocte"———

" Ere Agamemnon's name was known,
Full many a chief of proweſs could *we boast*;
But, ah! their worth unwept is flown,
In death's long night unheard of are they loſt."

Now Horace is not guilty of this *boaſt*. He only ſays that ſuch men did live; but, inſtead of boaſting of them, he tell us that they were "*ignoti*, and *illacrymabiles*," unknown and unlamented. Indeed the tranſlator confeſſes that they were "*unheard of*." Why then boaſt of them?

One inſtance more, and we have done with this diſagreeable part of our taſk. Horace, in the 12th Ode of the 1ſt Book, ſpeaking of Jove, has theſe lines:

" Unde nil majus generatur ipſo,
Nec viget quidquam *ſimile* aut ſecundum."

They are thus tranſlated:

" From whom no iſſue of ſuperior kind,
No *same*, no ſecond ever ſprung."

Horace does not ſay "no *ſame*," but "*nec quidquam* ſimile," nothing *like*: for Horace knew, though the tranſlator ſeems to have forgotten, that for any Being to produce itſelf is impoſſible. The latter here ſeems to vie with the author of the well-known line—

" None but *himſelf* can be his *parallel!*"

We have juſt caſt our eyes on another paſſage of the ſame Ode, in which the claſſical reader will find that the tranſlator has ſadly mangled—

" Creſcit, occulto velut arbor ævo,
Fama Marcelli."

Nineteen of the Odes are given in blank verſe. Of theſe we ſhall only ſay that they by no means contribute to make us alter the opinion we have always held, that blank verſe cannot appear to advantage in lyric poetry.

Some pages are employed in an account of the various metres, as well of the tranſlation, as of the original. The work is neatly printed, and the paper good.

A Missionary Voyage to the Southern Pacific Ocean, performed in the Year 1796, 1797, 1798, *in the Ship Duff, commanded by Captain James Wilson. Compiled from Journals of the Officers of the Missionaries; and illustrated with Maps, Charts, and Views, drawn by Mr. William Wilson, and engraved by the most eminent Artists. With a Preliminary Discourse on the Geography and History of the South Sea Islands; and an Appendix, including Details never before published, of the natural and civil State of Otaheite; by a Committee appointed for the purpose by the Directors of the Missionary Society.* 4to. Pp. 520. Chapman. 1799.

THIS book has been laying in the study of one of our colleagues, for the last three years, wholly overlooked; a circumstance which our readers will not much regret, if, after a perusal of it, they shall not be led to form a more favourable opinion of it, than we have formed ourselves. The *preliminary discourse*, which occupies almost a hundred pages, is a mere compilation from former voyages, and of course contains nothing that is novel; or, at this period, interesting; and, indeed, all the information of this description to be found in the ponderous volume before us, might as well have been compressed into a small duodecimo as swollen into a large quarto; but, in that case, the *funds* of the society would not have been so much encreased by the sale; and that was an object of too great importance to escape the attention of its provident guardians. The preliminary discourse is followed by the instructions given, by the directors, to Captain Wilson, who, by the bye, appears to be a director himself. Some parts of these instructions are curious, as, indeed, might be expected of any thing proceeding from such an heterogeneous body of men. In directing his attention to the division of his cargo of Missionaries, on his arrival in the South-Sea, among the different islands, which they seem to think would be inexpedient, they observe:

"Among our brethren who accompany you, we trust you will find some who possess a considerable acquaintance with the doctrines of Christianity in their foundation and mutual dependence, and are qualified for the defence and confirmation of the Gospel; but others of them have not *perhaps* a view of the subject sufficiently accurate and enlarged to fit them *for the office of teachers.* They understand indeed *the doctrine of grace in the most precious sense, by experimental correction*; and having a general idea of them, may be very useful to the heathen by means of their conversation as well as their exemplary lives. But, in every mission, however small, it is essential there should be some whose minds have acquired a maturity in divine things, and who are scribes well instructed in the kingdom of heaven."

It may not be amiss to give our readers some information respecting these said Missionaries, of whose perfect qualifications for the office of spiritual teachers the sagacious directors modestly express some little

doubt.

doubt. They were in number *thirty*, four of whom were *ordained* members of the Goſpel, but *by whom* ordained we are not told; one of them, however, *Thomas Lewis*, appears to have been eminently qualified for a miſſionary, ſince, independently of his ordination, he had "attended the hoſpital and diſpenſaries, and underſtands printing!" Of the reſt, ſix were carpenters, joiners, and wheelwrights; two tailors; two ſhoemakers; two weavers; two bricklayers; a ſhopkeeper; a buckle and harneſs maker; a gentleman's ſervant; a whiteſmith and gardener; a ſurgeon; a ſmith and brazier; a cooper; a butcher; a cotton-manufacturer; a hatter; a linen-draper; and a cabinet-maker:—Theſe, with half-a-dozen women and three children, conſtituted this hopeful cargo. Now what portion of *experimental grace* theſe honeſt mechanics may have poſſeſſed it is not for us to decide; but certainly we may preſume, that they were not very well qualified for Goſpel teachers, or Goſpel preachers; though the directors appear to have had ſome doubt upon this point. One ſcience, however, they all ſeem to have been perfectly maſters of—the ſcience of ſelf commendation; for the whole book is interſperſed with praiſes of their own good conduct, forbearance, temperance, abſtinence from ſwearing and all irregularities; and with accounts of the wonder which ſuch conduct excited in others. In ſome few of the *Elect*, however, the fleſh, as might have been expected, prevailed over the ſpirit; and the naked beauties of the Pacific Ocean roſe ſuperior to the doctrines of grace, the ſage admonitions of the directors, and the ſalutary example of the *ordained*.

At Rio Janeiro, however, their grace was ſo predominant as even to ſubdue their gratitude. For, we are told that the Colonel Commandant and his lady ſhowed them the "greateſt politeneſs," and were "peculiarly attentive" to their wives; they "could make no acknowledgments in return" forſooth, becauſe they "ſaw their rooted ſuperſtitions;" becauſe, "beads and crucifixes hung about their necks, and the croſs and their ſaints were at the corner of every ſtreet, and before their houſes: to theſe they bow and croſs themſelves as they paſs. Indeed they ſeem ſunk in idolatry." A pretty puritanical excuſe this for ingratitude truly! As they purſued their courſe from Rio Janeiro to Otaheite, they diſcuſſed the expediency of ſeparation, which the directors had diſcuſſed before, among the different iſlands; and as ſuch a ſeparation ſeemed probable "a meeting of the whole body of Miſſionaries was held," when, after a long converſation, it was moved, "That eight perſons and the chairman (the captain) be choſen to draw up *a code of Church government* for the future conduct of their little ſociety, together with certain religious principles, to be ſigned by every individual." This puritanical council, convinced of their own competency, of courſe readily adopted a motion of this nature; and accordingly, a committee was choſen by ballot and conſiſted of *three* of the ordained miniſters, Bowel (the ſhop-keeper); Buchanan (a tailor); Henry (a carpenter); Main (a

tailor); and Shelly (a cabinet-maker). It was next agreed that the whole body ſhould on certain days diſcuſs "ſome doctrinal part of God's word;" no member, however, to ſpeak more than a quarter of an hour; and laſtly it was determined that Henry, the carpenter; and Kelſo, the weaver, ſhould officiate "in conjunction with the ordained miniſters."

Notwithſtanding the *liberal* ſyſtem of toleration which the Miſſionary Society profeſs, and their earneſtneſs to admit men of all religions perſuaſions, into their body, it appears, that they have a favourite ſyſtem, which is *Calviniſm*, and that they will admit none but *Calviniſts* to act as Miſſionaries.

"As the directors held the doctrinal articles of the Church of England in the ſenſe uſually termed Calviniſtic, and in correſpondence with the opinion of their brethren in Scotland, contained in the Aſſembly's Catechiſm; it was an original deciſion, that none ſhould be ſent out as Miſſionaries, who did not make a clear and explicit confeſſion of their faith, agreeable to this rule. We had every reaſon to believe that all the Miſſionaries were of one mind; but it now appeared, on the diſcuſſion, that two of the thirty entertained principles different from the reſt, which occaſioned ſome debate. The general ſenſe of the body was, that it would be injurious to the work to continue thoſe as fellow-helpers whoſe difference of ſentiment from brethren might produce unhappy effects among the heathen."

The two diſſentients, however, thought better of it, and probably fearing they might fare worſe than the *fellow-helpers*, retracted their opinions, and coincided with the majority.

Soon after their arrival at Otaheite, the carpenter and the weaver were *ordained* by the "ordained brethren," who, no doubt, had been themſelves ordained in a ſimilar manner.

In order to ſwell out the book, the journals of the different Miſſionaries are printed; all of which are interlarded with ſcraps of oſtentatious piety and common-place remarks. Of theſe, two or three ſpecimens will ſuffice for our readers.

"Their (the Miſſionaries') ſingularity of manners in this part of the iſland, which had not been viſited by them, their ſinging, and aſking a bleſſing on their meals, excited ſurpriſe and laughter, though probably not the laugh of contempt; for every where they were treated ſumptuouſly, and ſometimes on a table, with plates, in the Engliſh faſhion. We cannot omit an obſervation here, made by one of the brethren: 'Yet all this kindneſs is not the Goſpel; were we as Gods among them, we ſhould be wretched, if they believed not our meſſage.'

"A prieſt, who pretended to great power in witchcraft, produced a ruſh wrapped up in the form of a bird, and ſhewed me"—ſays one of the Miſſionaries—"how they worſhipped their God by this inſtrument, and intimated that it gave the divine reſponſe to our bible. To a curious perſon it would have been a feaſt to examine, but my bowels yearned over their ignorance and idolatry.

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"The same priest very kindly anointed my legs, which were much affected, with the juice of an herb, which gave me more relief before morning than all the applications I had made for three weeks before; so that they are not destitute of some medical knowledge, *probably the result of experience.*"

"June 21st. Held our preparation meeting for the Lord's Supper; brother Jefferson, *leader*; a precious and profitable season; great openness of heart. Where any grievance had subsisted, each acknowledged his fault, and expressed tender mutual forgiveness; and much blessing followed."

"18th. Opened the day as usual, and enjoyed much of God's presence; embraced the opportunity to address the natives in a written discourse. They assured us that men, women, and *children* understood us, and said, in English, 'Very nice, and very good;' repeating it often, but desired we would put away the Pētane parōw, and speak to them in their own tongue, which we promised them to do as soon as we should be able. And oh! that he may give us some of these souls for our hire, who sent us hither! We might have a host of converts if, like many missionaries, we would admit to baptism those who confess our God and religion to be better than their own. But till we see them created anew in Christ Jesus, and turned truly from darkness to light, and from the power of Satan unto God, we shall not admit them to the participation of our sacred ordinances."

In all probability, then, these poor heathens will never be admitted, by *them*, to the participation of their ordinances; for 'tis not very probable that the missionaries will ever understand the language sufficiently to explain to them those abstruse parts of the Christian doctrines, the clear and perfect understanding of which they think essential to qualify the heathen for admission to baptism. It is impossible not to remark, throughout the journals of these men, great arrogance, beneath the mask of Christian humility, a vast assumption of superiority over all their predecessors in the work of conversion, a hasty condemnation of others, and a wonderful readiness at self-commendation. God forbid! that we should ever so far forget ourselves as to sneer at the effusions of genuine piety, however expressed; but we cannot forbear to observe, that men who possess those feelings whence such effusions originate naturally indulge them in private, and do not make them the theme of public discussion,—do not commit them to paper, and render them the topic of public animadversion. In short, such trite remarks as those which fill these pages are not the subjects of a journal, written in order to be read by the world. If there be no affectation in so writing, there is at least much ostentation in it; it savours more of vanity than of humility. And this same strain is observed throughout the greater part of the work. Gratitude to the Almighty is a duty incumbent on all his creatures, and the imputation of every earthly blessing to his paternal goodness is, certainly, highly becoming and proper; but on all trifling occasions to deem ourselves the objects of his peculiar care, to ascribe to his

ſpecial interpoſition in our behalf every trivial eſcape from a perſonal danger, is to magnify our own importance in a manner highly indecorous, and utterly inconſiſtent with that ſelf-humiliation which a ſenſe of our own unworthineſs ought ever to inſpire. Yet ſuch aſſumptions are extremely frequent in the pages before us.

Captain Cook had eſtimated the population of Otaheite at 200,000 ſouls, and other navigators had carried the amount of it ſtill higher; but it appears, from the account of theſe miſſionaries, who have taken conſiderable pains to aſcertain the fact, that the iſland does not contain more than 16,050 inhabitants.

The following deſcription of a funeral at Tongataboo, where ſome of the miſſionaries ſettled, is curious.

"As the funeral was to take place to-day, brother Bowell went with Ambler to Bunghye to ſee the ceremony, and found about four thouſand perſons ſitting round the place where the fiatooka ſtands. A few minutes after our arrival we heard a great ſhouting and blowing of conch-ſhells at a ſmall diſtance; ſoon after, about an hundred men appeared, armed with clubs and ſpears, and ruſhing into the area, began to cut and mangle themſelves in a moſt dreadful manner: many ſtruck their heads violently with their clubs; and the blows, which might be heard thirty or forty yards off, they repeated till the blood ran down in ſtreams. Others who had ſpears, thruſt them through their thighs, arms, and cheeks, all the while calling on the deceaſed in a moſt affecting manner. A native of Feejee, who had been a ſervant of the deceaſed, appeared quite frantic; he entered the area with fire in his hand, and having previouſly oiled his hair, ſet it on fire, and ran about with it all on flame. When they had ſatisfied themſelves with this manner of torment, they ſat down, beat their faces with their fiſts, and then retired. A ſecond party went through the ſame cruelties; and after them a third entered, ſhouting and blowing the ſhells; four of the foremoſt held ſtones which they uſed to knock out their teeth; thoſe who blew the ſhells cut their heads with them in a ſhocking manner. A man that had a ſpear run it through his arm juſt above the elbow, and with it ſticking faſt ran about the area for ſome time. Another, who ſeemed to be a principal chief, acted as if quite bereſt of his ſenſes; he ran to every corner of the area, and at each ſtation beat his head with a club till the blood flowed down his ſhoulders. After this brother Bowell, ſhocked, and unable to bear the ſcene any longer, returned home. Futtafaihe alſo came to our dwelling, and ſtayed about two hours. At two o'clock in the afternoon four of us went to the fiatooka, where the natives of both ſexes were ſtill at the dreadful work of cutting and mangling themſelves. We had not been long there, before we heard at a diſtance, low but expreſſive ſounds of the deepeſt ſorrow and lamentation: this was a party of about one hundred and forty women marching in a ſingle file, bearing each a baſket of ſand; eighty men followed in the ſame manner, with each two baſkets of coral-ſand, and ſung, as they marched, words importing, "this is a bleſſing to the dead;" and were anſwered in reſponſes by the women. Another company of women brought a large quantity of cloth, and anſwered in their turn to the above reſponſes. Thus theſe three bands walked towards the tomb, filling or covering that part of the mount between

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the houſe and the place where the corpſe lay, and the grave, with fine mats and cloth: after which, ſeven men blew conch ſhells, whilſt others ſung in a doleful ſtrain expreſſive of the moſt heartfelt grief. The corpſe was now conveyed to the grave upon a large bale of black cloth, with which, and fine mats, they covered it. The bearers, as they went, walked ſtooping low, and carrying the bale in their hands. Whilſt theſe ſervices were performing, a company of men and women came into the area, and cut themſelves dreadfully. After them another file of females, nineteen in number, brought each a bag of their moſt valuable articles; and twenty-one more had each a fine mat in their hands, all of which they depoſited in the tomb, being, as they call it, a preſent for the dead; and immediately after came a preſent from Toogahowe, conſiſting of thirty-five bales of cloth, each bale carried by four men on a frame. After the preſent another party of mourners entered the area, ſixteen of whom had recently cut their little fingers off: Theſe were followed by another party with clubs and ſpears, who beat themſelves as before deſcribed, and diſfigured their faces with cocoa-nut huſks fixed on the knuckles of both hands. We noticed that thoſe who had held offices, or were related to the deceaſed, were the moſt cruel to themſelves; ſome of whom thruſt two, three, and even four ſpears into their arms, and ſo danced round the area, and ſome broke the ends of the ſpears in their fleſh. The grave was covered with a hewn ſtone about eight feet long, four broad, and one thick; this ſtone they had ſuſpended with two large ropes, which went round two ſtrong piles drove into the ground at the end of the houſe, and thence led to the area, where about two hundred men held by them; and whilſt they lowered it ſlowly, women and children wept aloud, or ſung words importing, "My father, my father! the beſt of chiefs," &c. More cloth was then brought to be put into the tomb; and another party entered, and abuſed themſelves as before. After theſe paroxyſms of grief they ſat awhile in ſilence; and when they had pulled the rope clear off the ſtone which covered the grave, thoſe on the mount gave a great ſhout, which was anſwered by a general tearing of the leaves from the necks of all preſent; after which they diſperſed."

A very high character is given of the natives of this iſland, who are repreſented as moſt hoſpitable and generous, and even honeſt to each other, though extremely diſhoneſt to ſtrangers. But here, as at Otaheite, the vices incidental to a ſtate of nature are carried to a great exceſs. From this account it does not appear to us very probable that the miſſionaries will ſucceed in making many converts to Chriſtianity, at leaſt for a great length of time; though, by their example and by introducing among them many of the uſeful arts, and the habits of induſtry which a knowledge of theſe arts will naturally generate, they may tend materially to civilize the natives, and, by degrees, to make them quit many of their vices, and many of their barbarous cuſtoms. The compiler of the voyage congratulates the ſociety, rather prematurely, we think, on the ſucceſs of their undertaking:—"Succeſs," he ſays, "beyond our moſt ſanguine expectations has crowned our endeavours in every place where our miſſions have been ſettled." But, indeed, his ideas of ſucceſs ſeem to be

limited to the *health* of the miſſionaries and of the crew, all of whom he ſtates to have been in perfect health. Surely, however, this is not the *ſucceſs* which the directors look for; and we are rather ſurprized, conſidering the length of time which has elapſed, ſince the miſſionaries were landed on the iſlands, that no farther accounts of their proceedings have been publiſhed.

In the "Introduction" to the Appendix, we are deſired to conſider the Miſſionary Society as "the real benefactors to mankind;" and are gravely told—"Names, ſects, and parties, have no place among us—we mean nothing political, partial, or excluſive. One is our maſter, even Chriſt: we deſire to know and teach nothing but him crucified; to interfere in no conteſt, to diſturb no government, eſtabliſhed, or introduce any peculiar modes of religious worſhip; but to leave every man to the book of truth for his guide, in the ſpirit of meekneſs."—We leave theſe gentlemen to explain theſe broad and liberal principles of toleration, with their extreme care to exclude all but *Calviniſts* from their choſen band of miſſionaries, and to reject thoſe as *fellow-helpers* whom they afterwards found not to be ſuch!

In their code of Church government, or "principles of religion," drawn up by the committee of eight of theſe Calviniſtic reformers, they ſtate, that there is no head of the Church but Chriſt; that no temporal prince has any right to exerciſe any authority over her; and that ſhe needeth not any eſtabliſhments. They exclude nearly the whole of our marriage-ceremony; and the whole of our burial ſervice, denying the neceſſity of any ceremony either previous to, or at the interment of, a deceaſed perſon.—Pretty inſtructors theſe for the heathen!

A Mr. Serle, of the Tranſport Office, is here ſtated to be the author of the *Horæ Solitariæ*, and the authors of the *Evangelical Magazine* are eulogized as the firſt patrons and encouragers of the miſſionary ſcheme.

The Myvyrian Archaiology of Wales.

(Continued from our laſt, P. 126.)

THE editors, purſuing the hiſtory of various but unſucceſsful attempts made to illuſtrate the *native* literature of Wales, and deducing it to the preſent period, proceed thus: "Not long after the death of Mr. E. Llwyd," they tell us, "another gentleman of learning and appropriate abilities, the Rev. Moſes Williams, engaged in a ſimilar enterprize, and collected a number of valuable manuſcripts. Owing to the prevalence of the ſame ſpirit," that ſpirit for diſcouraging the cultivation of the Welſh language, which is ſuch a brand of diſgrace upon the politicks of England, and is actually a

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ſhade of diſhonour upon the patriotiſm of Wales, even *gentlemen* of Wales, even *nobles* of Wales, even the deſcendants of its antient *princes* and the repreſentatives of its antient *kings*, combining at times with our own court in the gothic work; "he alſo failed of ſucceſs, and was diſappointed" like Mr. Llwyd "by thoſe who had promiſed him their patronage. He left his collection of manuſcripts to Mr. William Jones, originally of the pariſh of Bodavon in Angleſey, and *who was* * the father of the late celebrated Sir William Jones. This gentleman on his death-bed conſigned the books to the cuſtody of the late Earl of Macclesfield, under the ſingular injunction of not even ſhewing them to any perſon whatever." This injunction, ſo contrary to the very ſpirit of the collector Mr. Williams, and ſo hoſtile to literature in general, betrays a whimſicality in the head and a frigidity in the heart of the father, that were happily not inherited by the ſon. "But, as the preſent noble poſſeſſor of them is at liberty to act agreeably to his own ſentiments, the editors hope" and *we* unite in the hope, "that he will depoſit them in the Britiſh Muſeum.

"The late indefatigable Mr. Lewis Morris, ſuperintendant of the Royal Mines in Cardiganſhire, emplo ed the beſt part of a pretty long life in collecting manuſcripts, and was for a while very ſucce sful. He was fortunate enough to be admitted into Hengwrt library in Merionethſhire, the property of the late Hugh Vaughan, Eſquire, and he copied thence a great number of very valuable articles; amongſt them, the works of our oldeſt bards from manuſcripts, ſome of which are older than the 12th century, which he collected with others of nearly the ſame antiquity. Mr. Morris had a deſign of printing many or moſt of thoſe ancient poems, with many things beſides; but he was all the days of his life ſo perplexingly engaged in buſineſs, that he was never enabled to accompliſh any of his deſigns. At his death the manuſcripts came into the poſſeſſion of his brother, the late Mr. Richard Morris of the Navy Office, who by his laſt will left them to the CYMMRODORION SOCIETY; and they are now depoſited in the library of the Welſh School, Gray's-Inn Lane, London, acceſſible to all that are found qualified to make a proper uſe of them. The collection contains upwards of 80 volumes, and their contents are chiefly antient poetry."

The late Mr. Lewis Morris, we apprehend, was the founder and denominator of that Society in London, to which his manuſcripts were conſigned by his brother; and thus fixed a name upon the ſociety, that ſounds ſo ſtrangely to the ears of Engliſhmen, that is ſo little underſtood by the generality of the Welſh themſelves, and even in Welſh characterizes them only as *aſſociates* when it ſhould have characterized them as *Cymmry* or Welſhmen.

"The late Rev. Evan Evans devoted the whole of his life to the ſer-

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* Superfluous. *Rev.*

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vice of the Welſh language and its literature. He alſo had been permitted by Mr. Vaughan to copy the works of our ancient bards from Hengwrt library. He had likewiſe acceſs to the library of the late Sir Watkin Williams Wynne, which contains a noble collection of ancient Welſh manuſcripts. The two laſt-mentioned collections contain ſeveral of the oldeſt manuſcripts that are in the Welſh language. From a careful examination of the hand-writing, and a compariſon with manuſcripts whoſe dates are aſcertained, ſome of them muſt be attributed to different periods, from as early as the ninth century downwards. Much of the contents of the Hengwrt books, being about 170 in number, has been detailed by Mr. Llwyd in his Archæologia Britannica."

But theſe contents have been detailed, as the editors ought in pure conſiſtency to have added, merely from the *catalogues* themſelves; as they have already told us "he had been promiſed *admittance* to ſome of the firſt libraries for ancient manuſcripts in Wales," and been afterwards refuſed. *We* have ſhown he had been *admitted* indeed, but only *admitted*, as he had gained only a *tranſient* view of them, a view for *a few hours* only. And a formal reference of his details to the catalogues *then* copied by him, is abſolutely requiſite in itſelf; as the circumſtantiality of his details was leading *us* into a conviction of his having had free acceſs to the libraries, *before* we read his two poſitive denials of it.

"Mr. Evans was admitted to the collection of the late Sir Roger Moſtyn, which alſo preſerves a very great number of ancient manuſcripts of great value. He likewiſe copied the works of the oldeſt bards, from a very large vellum manuſcript called the Red Book, in the library of Jeſus College, Oxford; which contains, beſides this valuable volume, ſome other ancient Welſh manuſcripts."

In thus ſaying, the editors have expreſſed their meaning ſo ambiguouſly at the beſt, and ſo untruly (we fear) at the worſt, that we are compelled to pauſe upon the meaning and to correct the expreſſion. The manuſcript intended is what is commonly called the Red Book of Hergeſt, now kept in the archives of the Welſh College at Oxford, and being a folio of 465 leaves.*

"Indeed it appears," as Mr. Evans tells us concerning Mr. Llwyd, "he had not ſeen the works but of one of the bards of the ſixth century, and that in the red book of Hegeſt [Hergeſt], in the archives of Jeſus's [Jeſus] College, Oxon."† This volume then contains only *one* of the bards of the ſixth century, and Mr. Evans could not poſſibly have "copied the works of the oldeſt bards" from it. He actually copied them from a very different manuſcript.

"The following poems," he ſays himſelf, "from among many others of greater length and of equal merit, were taken from *a manuſcript of the learn-*

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* Archæologia Britannica, p. 261. † P. 154.

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of *Dr. Davies*, author of the Dictionary, which he had tranſcribed *from an antient vellum manuſcript*, which was *wrote partly in Edward the ſecond and third's time and partly in Henry the fifth's*, containing the works of *all* the bards from the *Conqueſt*, to the death of Llewelyn the laſt prince of the Britiſh line." ‡

So far therefore was he from copying "the works of the *oldeſt* bards" from the manuſcript at Jeſus College, that he copied only the poems of bards *poſterior to the Conqueſt*, and even copied theſe from Davies's manuſcripts. So far he tells us himſelf, yet with ſome little inaccuracies, occaſioned (we believe) by the execution extending beyond the deſign; as he actually gives us a whole poem of Talieſſin's, and large extracts from two other poems, both of the ſame century with Talieſſin's, § ſubjoined to his poems poſterior to the conqueſt. And it was this inaccuracy, we ſuppoſe, which ſeduced our editors into the aſſertion, of his having copied "the works of our oldeſt bards," and of his having copied them from a manuſcript that contains only one, but the very one perhaps which he publiſhed in a tranſlation entire. That manuſcript is ſaid by our editors to "contain, beſides this very valuable volume," where the *printer* (we ſuppoſe) has erroneouſly put *volume* for *poem*, "ſome other ancient Welſh manuſcripts. He thence alſo copied ſeveral valuable hiſtorical tracts of the 12th century, &c." which are ſtill in manuſcript, and led the editors to believe all which he had publiſhed were taken equally from the book of Hergeſt, though he himſelf had averred the contrary.

"He, beſides what has been mentioned, explored every corner of Wales in queſt of manuſcripts, and met with conſiderable ſucceſs; but the neceſſary encouragement which was ſolicited, towards putting a part of what he had thus collected to the preſs, was withheld from him, and he only was able in 1764 to print a few ſpecimens of ancient Welſh poetry, with an Engliſh tranſlation, in a volume, which at the time ſold for ſix ſhillings, and for the copy-right of which the late Mr. Dodſley gave him twenty pounds. Poor Evans! he ſpent the laſt years of his life in want."

This is, we muſt ſay with all the honeſt warmth of a Welſhman's indignation, a ſhame to our own days, a ſhame to Wales, and a ſhame to England.

Pudet hæc opprobria nobis
Aut dici potuiſſe, aut non potuiſſe refelli.

"But, a little before his death, the late Paul Panton, Eſquire, of Angleſea, ſettled on him an annuity, ſufficient to ſecure to him," *not* the *conveniences* and ſtill *leſs* the *enjoyments*, but merely "the *neceſſaries* of life; and Mr. Evans, in return for Mr. Panton's beneficence, left him his collection of manuſcripts," which had probably coſt the poor man much more than the rich in his beneficence paid,

‡ P. iii. § P. 52—57, 69—76,

and

and which appears indeed to have been of conſiderable value in the very eſtimate of the rich man himſelf.

" Some of thoſe" manuſcripts "are ancient; but the greater number are tranſcripts from the Wynneſtay and Hengwrt books, being upwards of 80 volumes in the whole. Mr. Panton opened his library as ſoon as it became the depoſitary of this valuable collection, to ſuch as knew how to make uſes [uſe] of the books, with a liberality and politeneſs that will be gratefully acknowledged, not only by thoſe who had immediate experience of it, but by all in Wales to remoteſt futurity, who ſhall be informed or amuſed by what they thus derive from him. The ſame muſt be ſaid of his worthy ſon, the preſent Paul Panton, Eſquire; who has with the moſt generous affability favoured the editors, with the free uſe of his manuſcripts, and has treated with uncommon politeneſs thoſe, who for the purpoſe of this publication viſited his valuable library."

We feel ourſelves particularly gratified by this conduct in Mr. Panton, as we believe him, from his name, to be an Engliſhman in origin, and unite, though equally Engliſh, very cordially with him in our wiſh for the publication of the Welſh manuſcripts.

" With a chearfulneſs equally polite, has the Rev. Richard Davies, of Bangor, favoured the editors with the loan of his valuable manuſcripts; as well as with the moſt friendly hoſpitality to thoſe, who at his houſe were permitted to examine and copy whatever they wiſhed for in his library.

" From many other parts of Wales, the editors have received valuable communications: all of which, in a proper place, will be duly acknowledged and ſpecified.

" Thoſe who thus favour the undertaking, will be gratefully remembered by our lateſt poſterity; and their names will remain conſpicuous amongſt thoſe, in whom a new and more enlightened epocha of Welſh literature commences."

Theſe are the many ſources, from which the editors have derived all the currents, that they are now uniting into one expanſe of water for the uſe of the public!

" It is hoped," they ſubjoin, " that this publication of our ancient literary remains will in ſome degree re-animate the genius of our country, enrich and purify the language of our writers, afford them models of writing in verſe, and even in ſome inſtances in proſe; that are more natural and truly beautiful, than awkward imitations can ever be of what, though in Greece and Rome natural, are not ſo amongſt the ancient Britons."

At this ſally we ſmile, as it betrays an expectation of poets and hiſtorians riſing in numbers among the hills of Wales, and forming themſelves on the models of ages certainly not the moſt refined. But we paſs this and other ſallies of a ſimilar quality, to dwell upon one in which the editors think with the public, and yet in our opinion are equally wrong. " We pretend to give nothing," they cry, " from *oral tradition*; we produce many hundreds of manuſcripts." " We talk not fooliſhly and incredibly of *oral tradition* in ſuch caſes;

but

but inform the world where their works are preſerved." They thus aſſail that authenticity of the poems of Oſſian, which the late Mr. Gibbon and the late Dr. Johnſon have equally aſſailed before them. But in *our* opinion they have all been working in vain. Dr. Johnſon led the way, aſſaulting the authenticity with all the energy of his vigorous mind, and with all the violence of his ſtrong prejudices; oppoſing the powerful atteſtations in favour of the authenticity, by one wild burſt of audaciouſneſs in ſweeping away all atteſtations at once, becauſe the atteſters were Scotchmen and the point atteſted was for the honour of Scotland. So low did this truly great man deſcend in his oppoſition, and ſo mean does this mighty man appear in his reaſonings! According to him, however, Mr. Macpherſon was the very fabricator of poems, that had been recited and heard by numbers, in various parts of the Highlands, long before Mr. Macpherſon was born. Thus did Dr. Johnſon unwittingly gratify the vanity of Mr. Macpherſon, in the very moments during which he was actually expreſſing his diſdain of Mr. Macpherſon's abilities; and, by a turn very natural in itſelf, Mr. Macpherſon actually ſhowed himſelf half-willing to accept the gratification, though he gave up his veracity for it, he himſelf endeavouring to depreciate the value of the poems, and his friends attributing them all to him. The late Sir —— Elliot, the phyſician, was particularly active, we underſtood at the time, in ſo attributing them; and, in company once with Mr. Gibbon and Mr. Whitaker, Mr. Macpherſon beginning to depreciate the poems, Mr. Whitaker cut him ſhort with this ſharp anſwer, "Sir, they are ſuch poems as neither you nor I can make." All, indeed, who knew Mr. Macpherſon perſonally, knew him to have been incapable of writing ſuch poetry; and Mr. Macpherſon once acknowledged ingenuouſly to the writer of this article, what is but too apparent on the face of his notes to the poems, that when he publiſhed them he knew not enough of the Roman hiſtory of Britain to have ever fabricated the poems. He actually knew not enough of the Britiſh *manners*, for the period of the poems; as appears from a ſtriking fact. In 1771 the hiſtorian of Mancheſter conjectured thoſe ſtrange words of Mr. Macpherſon's tranſlation, i. 116, Quarto, "the blue water," to be "Curmi" in the original, and to mean "ale" in reality.* And upon a formal examination of the original in January, 1775, by Mr. Macpherſon, Mr. Gibbon, and Mr. Whitaker, the word appeared to be actually "curmi." Mr. Macpherſon was thus proved deciſively, in oppoſition to his own vanity, and to the defeat of Dr. Johnſon's malevolence, to have not fabricated what he could not tranſlate. He had not read Dioſcorides, therefore knew not the idiomatic ſenſe of the word "curmi," and ſo tranſlated it moſt unmeaningly into "blue water."† In conſequence of this diſcovery, perhaps, Mr.

* Vol. i. 209—210. Quarto.

† He had not even read Camden, c. 419, edit. 1607, or Voſſius De vitiis ſermonis under *Curmi*.

Gibbon

Gibbon adopted another ſuppoſition, and ſurmiſed Mr. Macpherſon to be only the interpolator of the poems. As one proof of interpolation, he produced that paſſage in I. 88, 91, by which "Caracul" is called "the ſon of the king of the world," and from which both Mr. Macpherſon and Mr. Whitaker had united the hiſtory of Oſſian with the annals of Rome; "Caracul" being ſuppoſed by both, to be Caracalla the ſon of Severus, and to be engaged in the expedition of Severus into Caledonia under the years 206—211, when that ſon of Severus was *not* denominated Caracalla at the time of this expedition. "It may ſeem ſtrange," cries Mr. Gibbon, what he had previouſly adduced in letters as a poſitive proof, being now frittered down into a mere difficulty when he came to publiſh; "that the Highland bard ſhould deſcribe him by a nickname invented four years afterwards, ſcarcely uſed by the Romans till after the death of that emperor, and ſeldom employed by the moſt ancient hiſtorians." ‡ This objection however has no weight in itſelf, as it *ſuppoſes* the Highland bard to call him by the name *at the very time of the expedition*, when the whole hiſtory of the poems evinces the contrary; as Fingal is twice called a "youth" in this very poem,§ is yet ſaid in another poem to be "grey" with age at "the laſt of his fields," and Oſſian himſelf is ſaid in others to have ſurvived Fingal with all his friends, to be therefore the "laſt of the race of Fingal." ‖ So eaſily is this ſecond aſſault upon the authenticity of the poems repelled, by an appeal to the poems themſelves. Even as eaſily as the firſt. From the failure of both perhaps, the editors make a third attack, one certainly much more impreſſive and forcible than either of the others, yet made more indirectly than openly, more by ſideling advances than by actual facing. They thus inſinuate the poems to be all tranſmitted by "oral tradition" only; and, was the inſinuation true, it would be irreſiſtible in its force. If the Caledonians were without letters at the time, the poems muſt have periſhed at once, and have evaporated nearly with the very breath that uttered them. But the Caledonians were *not* without letters. This the poems themſelves again ſhow. The chariot of Cuchuttin, with its "thin thongs bright-ſtudded with gems" on the necks of its horſes; the ſtandard of Fingal, "ſo ſtudded with gold" as to be denominated "the ſunbeam;" and the knowledge of all the chiefs in applying the ſtars to the uſes of navigation; ¶ unite to mark the Caledonians then, as in ſome degree of actual refinement. But they had even large founderies among them; ſince the eyes of a warrior are compared to a "furnace of fire;" ſince the blows of two warriors on each other are aſſimilated, "from wing to wing, as a hundred hammers that riſe by turns on the red ſun of the furnace." *

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‡ Hiſtory 1. Quarto. Note xiv. p. xx.
§ V. 1. P. 88, 91. ‖ Ibid. 139, 142, 48, 59, 236.
¶ V. I. P. 11, 57. II. 129, 162, 199, 211.
* V. 1. P. 207, 62, 14.

But

But ſome refinements of nature, leſs neceſſary in themſelves, came apparently from the Romans at the wall between the two friths of Forth and Clyde. "Often did we paſs over Carun," ſays one hero concerning the river Carron near Falkirk, "to the land of the ſtrangers, our ſwords returned not unſtained with blood, nor did the kings of the world rejoice."† "Art thou that light of death," exclaims another to Fingal, "that frightens the kings of the world."‡ At a feaſt given by Fingal, "a thouſand lights from the ſtranger's land aroſe, in the midſt of the people."§ Thus alſo Narthmor is told, to "take the ſteeds of the ſtrangers, and attend the daughter of Fingal;"‖ Moirna, a princeſs from the Roman provinces, is ſaid to appear in Caledonia over her huſband's grave at night, "not like the daughters of the hill," the Caledonian women, "her robes are from the ſtranger's land" or Roman;¶ the beam of the ſun is deſcribed at another time, as "glittering like the gold of the ſtranger;"* and "ten ſhells ſtudded with gems" are offered at another as Roman goblets, where "the blue water" or ale "trembles on their ſtars" or gems, "and *ſeems* to be" what therefore it was *not*, "ſparkling wine, they gladdened once the kings of the world in the midſt of their echoing halls."** In the ſame manner, had the uſe of letters come amongſt the Caledonians; juſt as, within a period of proximity to the Romans much ſhorter in itſelf, the Britons under Cunobeline had gained from them the arts of diſcovering, digging, and refining either gold or ſilver, digging theſe with iron ſo copiouſly as to tranſport them all into Gaule, even forming all with braſs into coins, and actually inſcribing ſome of the coins with *Roman letters*, with even *Roman words*.†† Juſt ſo the Caledonians caught ſome of the arts of Rome, and that which excels all the arts, that which is ſure to be caught firſt by any nation ignorant of it, the uſe of letters. Their bards were their hiſtorians, and the ſongs of the bards the chronicles of the times, to teach the preſent age concerning the paſt, to record the preſent tranſactions, and to tranſmit them down to ſucceeding generations. In proof of this poſition, we need to cite only a few paſſages from the poems. Concerning a ghoſt we hear at one time, that "many were his words to Oſcar" the grandſon of Fingal, "but they came only by halves to our ears, they were dark as *the tales of other times, before the light of the ſong aroſe.*"‡‡ We thus ſee the *memorial hiſtory* of the Caledonians to be diſtinguiſhed pointedly from the *written*; the *memorial* to have continued as late as the days of Oſſian, the beginning of the third century; but the *written* to have then com-

† V. 1. P. 129. ‡ V. 1. P. 139. § V. 1. P. 129.
‖ V. 1. P. 115. ¶ V. 1. P. 140. * V. 1. P. 249.
** V. 1. P. 116.

†† Cæſar de Bell. Gall. v. 12, Strabo 305. Amſtel. and Hiſt. of Manchester 11. 3. octavo.

‡‡ V. 1. p. 101.

menced,

menced, and to have created a luminous period of hiſtorical knowledge, a period of meridian brightneſs in hiſtory compared with the morning twilight before. Oſſian is accordingly repreſented by himſelf to be calling upon Malvina, the widow of his grandſon Oſcar, nearly as Milton is deſcribed calling upon his wife at times when he woke in a morning, "Be thou near, to learn the ſong, and *future times ſhall hear of Oſſian.*"* But the uſe of letters had been equally carried into Ireland, before the death of Fingal; Cathmor, an Iriſh chief of the Fir-bolg or Belgæ, at the laſt of Fingal's battles directing his leſs generous brother thus, "Cairbar, looſe the *bards*, they are *the ſons of other times*; their *voice ſhall be heard in other ages*, when *the kings of Temora have failed.*"† And Oſſian finally deſcribes Fingal exclaiming thus in a ſtrain of dignified triumph over the tranſitorineſs of the univerſe itſelf, from the expected perpetuity of his fame in hiſtory, "Why doſt thou build the hall, ſon of the winged days? Thou lookeſt from thy towers to-day, yet a few years and the blaſt of the deſart comes, it howls in thy empty court, and whiſtles round thy half-worn ſhield;—and let the blaſt of the deſart come, we ſhall be renowned in our day, the mark of my arm ſhall be in the battle, and *my name* in *the ſong of the bards*; when *thou, ſun of Heaven, ſhall fail*, if thou ſhalt fail, thou mighty light, if thy brightneſs is for a ſeaſon like Fingal, *our fame ſhall ſurvive thy beams.*"‡ Oſſian thus aſſumes to his poems all that eternity of duration, which other bards *under the dominion of letters* have ſo repeatedly aſſerted for theirs, in the regions of Italy and Greece.

In "theſe ancient poems," our editors ſubjoin concerning the Welſh,—"facts of which no other records remain are often alluded to." In *this* view principally do *we* reſpect and value the poems, becauſe the bards of Wales were like the bards of Caledonia, the chroniclers of the age, and becauſe in the ſongs of *theſe* we hope to meet with ſuch unknown hiſtory, as we have not in the poems of *thoſe*. But we ſhall alſo find, we are told, what may be equally curious though not equally important, "opinions that are forgotten, manners that no longer exiſt, idioms and figurative modes of expreſſion that are obſolete, and obſcured by various ſchemes of orthography, ariſing from the inadequacy of the Roman alphabet to repreſent the ancient Britiſh one." The editors thus ſpeak of a Britiſh alphabet diſtinct from the Roman one, which we utterly deny to have ever had an exiſtence. The alphabet of Wales, of Caledonia, and of Ireland, is as demonſtrably the Roman one, as our black letter is Engliſh letter. In proof of this we need only appeal to one inſcription, one in Wales too, that upon Catamanus.§ Theſe however are ſaid to "render many paſſages almoſt unintelligible to novices. It is not from a ſuppoſed loſs or corruption of our language," as we

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* V. 1. p. 103. † V. 1. p. 189. ‡ V. 1. p. 132.
§ Rowlands's Mona Antiqua, 157. plate ix. edit. 2d.

have

have ſeen Mr. Evans aſſerting before, and as we are happy therefore to ſee the editors contradict now, "that they are difficultly underſtood; they contain very few if any words, either radicals or derivatives, that are not at this day of common uſe, in one or other part of Wales; nor have any of thoſe words materially changed their acceptation. Our language, as ſome have imagined, is not altered; it is therefore to be regretted, that the Reverend Evan Evans did not, in his Diſſertatio de Bardis, inveſtigate and point out the various things which embarraſſed him, inſtead of aſſigning all the difficulties to the language." In this ſentiment, with which we entirely accord, the editors have made a ſlight miſtake of reference; Mr. Evans having noticed his "difficulties," not in his Diſſertation, but in his Preface, and the Diſſertation being engroſſed by objects of a higher nature.

"In many of the alluſions indeed they are dark; mutilations occaſionally met with out of the queſtion, which equally confuſe in every age, the preſent as well as the paſt, and are matters not of language but of accident. Yet, with all theſe difficulties which we have mentioned, a little application to them will make pleaſing diſcoveries; for, beſides frequent inſtances of beautiful poetry, it will be found that from our old bards new and great lights on hiſtory are obtained."

We are highly pleaſed to hear this account, and were once indeed ſo warm with expectation of it, that near forty years ago we wrote to Mr. Evans, and offered as delicately as we could to *purchaſe* from him any anecdotes of hiſtory, that he could collect from the poems of Talieſſin or his cotemporaries. But, either unable to collect or unwilling to ſell, but (as we *now* believe) actually unable to collect, he never replied to our overture.

"They" alſo "exhibit lively pictures of primitive manners, afford curious anecdotes of our antient knowledge, eſpecially of the very beautiful ethics of our remote anceſtors; who ſeem to have penetrated farther into the knowledge of human nature, than the world," or even *we*, partial as we are to the Welſh, "can be eaſily brought to believe. And, on theſe occaſions, we ſee the Welſh piercing into depths that are almoſt unfathomable to other languages."

To all this *we* can only reply, that we wait for the proof before we admit the concluſion. Yet, as the editors add, "ſome inſtances of this will be produced in a proper place, from the works of our venerable bards, and alſo from our very ancient moral aphoriſms, which are of a nature ſo very ſingular in their ſtructure, turn of thought, and mode of expreſſion, that there has not yet been known a language in the world, whence they could have been in any degree derived, or wherein ſtrength, clearneſs, neatneſs, and facility of expreſſion, can be equally found."* *We* ſpeak with equal elevation of language

* "Thoſe who take a pleaſure in the reſearch of antiquity, would find

language concerning the *Gaelic* or *Welſh of the Highlands*. "As there is no language more copious than the Gaelic, ſo is there ſcarcely any equally adapted to thoſe quaint turns of expreſſion, which belong to ſatire."* We cannot but ſuſpend our belief, concerning the copiouſneſs of either language; as copiouſneſs we know to be the reſult of cultivation, and cultivation implies a multiplicity of writers in the language itſelf, or a free communication of its ſpeakers with other languages, or both; and as upon theſe principles the Erſe muſt be leſs copious than the Welſh, but the Welſh much leſs copious than the Engliſh.

"We conceive it one of our greateſt duties," as the editors additionally tell us, "to give theſe ancient manuſcripts with the moſt ſcrupulous fidelity, *as we find them*; even with all their real or ſuppoſed errors of orthography, omiſſions, interpolations, defective arrangements, of words, lines, ſtanzas, and the like, however obvious theſe may be; and to leave the work of purging them of ſuch defects, to the judicious and candid philologiſt. This we think the beſt way of obviating the charges of impoſition and colluſion, which may fairly be brought againſt thoſe, who ſend writings into the world through the medium of the preſs, in colours not originally their own; making them to appear what they will not in reality be found to be, by thoſe who ſo far honour them, as to explore the ſources from whence they are derived."

We have thus announced the views and detailed the ideas of the editors, in a publication which we are happy to receive and proud to applaud. The firſt of theſe two volumes contains two poems by Aneurin A. D. 510—560, a number of ſmall poems by Talieſſin A. D. 520—570, ſeveral poems by Llywarch Hên A. D. 550—640, and other poems by a ſucceſſion of bards leſs renowned than thoſe, but ſome cotemporary with them, though moſt of them poſterior, and many much poſterior. But, ſince two of Talieſſin's are unexpectedly accompanied with a tranſlation to each, we cannot refrain from laying the tranſlation of one of them before our readers, as made "by L. Morris, 1769," in this metrical form, but ſtript of its notes.

"On Saturday morning a great battle enſued,
Which laſted from ſunriſing [ſun's riſing] to its deſcent;
Fflamddwyn haſtened in four legions
Godden and Reged's forces to fight;
They reached from Argoed to Arfynydd, but lived only one day.
Fflamddwyn loudly called in great hurry,
Will they (the Britains) give pledges, are they ready?
He was anſwered by Owein, brandiſhing his ſpear,
They will give no pledges, nor are they ready.

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their toil well requited, were they to learn the Welſh language, in order to judge for themſelves; after the example of Sharon Turner, Eſq. the elegant author of the Hiſtory of the Anglo-Saxons."

* V. 1. p. 126.

And

And Cenau, ſon of Coel, would be an afflicted lion,
Before he would give pledges to any one.
In the forenoon Urien the Prince, with freſh men,
Called aloud, We relations will unite our forces,
And will erect our banner on the hills,
And will aſſiſt, and turn our faces above the edges,*
And will raiſe our ſhafts above men's heads,
And will puſh Fflamddwyn in his army,
And kill [fight] with him and his auxiliaries;
And becauſe of the battle of Argoed Llwyſein
There happened many a dead carcaſe,
And the ravens were coloured with the war of men,
And the common people ran about haſtily with the news.
I will foretell the year that is not proſperous.
And till I grow old, and neceſſarily muſt die,
Let me never ſmile if I praiſe not Urien."†

This poem, we muſt ſay, with all our partiality for the Welſh, has ſo little of the ſoul of poetry in it, that the Poetical Genius of Wales, if we may judge from this ſpecimen of his powers, can never ſtand one moment in a conteſt of honour with that of the Highlands. The latter comes armed with all his tempeſts in the air, muſtering the thunder around him, and brandiſhing the lightening as he drives along; while his brother of Wales appears like the boy in one of his ſimilies, wielding a ſtaff, and beating off the beard of the thiſtle. We are grieved indeed to draw ſuch a compariſon between the bards, yet are forced by our feelings to draw it in ſpite of our inclinations. We will therefore produce the other poem in its tranſlation, with hopes that this may exhibit the Muſe of Wales in a more dignified attitude and aſpect, though ſhe here moves not in metre.

"Extol," cries the ſame bard the ſecond time, "the men of Cattreath, who with the dawn went with their victorious leader Urien, a renowned elder, the pillar of kings, of matchleſs valour, a chief of great power. The men of Britain came in a body to Gwenyſtrad, to offer battle; neither the fields nor the woods afforded protection to their enemies, when they came in their fury like the roaring wave ruſhing in its might to cover the beach. I have ſeen brave men in the army, and after the battle in the morning the mangled fleſh. I ſaw the place where the ſhout was given, and where three ranks of men fell, and the crimſon gore covered the ground: in Gwenſtrad [Gwenyſtrad] was ſeen a fort, aſſailed by the laborious toil of warriors. In the paſs of the fort have I ſeen men dyed with red, who have hurted their arms —— —— —— —— —— they jointly fell to the ground, when they loſt the day; their hands were on the crucifix, and horror was in the pale face of the dead warriors. I have ſeen men —— —— —— and the blood entangled on their clothes, quick and furious thruſts in battle. Men bore patiently the warlike toil, and where there was no flying when they grew outrageous. I am aſtoniſhed

* Query, what?

† V. 1. p. 54.

at the courage of Reged's chief! I have ſeen Urien's brow covered with rage, when he furiouſly attacked the enemy by Lech Wen Galyſſen; his anger was ſatisfied in dealing deadly blows amongſt his foe, and his ſhield in time of need was heaved up to defend him. Euronwy, mayeſt thou grow deſirous of conflict! And till I grow old, and muſt neceſſarily die, may I have no conſtant joy if I praiſe not Urien." *

This certainly is in a higher ſtrain than the other. The boy is now elevated into ſome reſemblance of a hero; but then it is the reſemblance of one of Oſſian's heroes, we fear, when after death theſe are ſeen graſping ſwords of air, riding upon ſteeds of miſt, and exhibiting their forms half viewleſs to the eye of their friends.

The ſecond volume contains "ſuch materials as were deemed by the editors moſt important, towards the elucidation of Britiſh hiſtory." The firſt of theſe, the Triads, "may be conſidered amongſt the moſt valuable and curious productions, preſerved in the Welſh language; and they contain a great number of memorials, of the remarkable events which took place among the Ancient Britons." Next come the genealogies of the Britiſh Saints, "as next in antiquity:—amongſt other things they ſhow, that moſt of the churches of Wales were founded by thoſe Britiſh chiefs, who had loſt their poſſeſſions in conſequence of the growing power of the Saxons, or by their immediate deſcendants, who to ſoothe their misfortunes had embraced a religious life, in the ſolitary receſſes of the mountains." This aſſertion we think too *large* in itſelf, and we feel ourſelves obliged for the honour of Wales to proteſt againſt it; as Chriſtianity was eſtabliſhed in Wales, as pariſhes were laid out in Wales, churches were erected and even monaſteries were ſettled, *long before*. "Then follows a connected hiſtory to the death of Cadwaladyr," comprizing the chronicle of Tyſſilio, a "meagre and unadorned chronicle," and the chronicle of Jeffrey of Monmouth embelliſhing that, "collated with two others." In theſe "the principal fable, the ſtory of the Trojan virgin, is adopted by them all; notwithſtanding that it runs contrary to the pure ſtream of Britiſh hiſtory, as developed by the Triads." Yet, as a note here very pleaſingly tells us concerning this fable, "there is a copy of Nennius in the Vatican Library, the oldeſt that is known, undoubtedly written in the beginning of the tenth century, which contains the ſtory of Brutus; an edition of this valuable copy is now preparing for publication, by the Reverend Mr. Gunn," of what place? And the fable itſelf, as the editors very judiciouſly infer from this, "moſt probably—originated—amongſt the romanized Britons, who, learning the manners and imbibing the notions of their conquerors, had the vanity to adopt ſuch an invention in order to claim a common deſcent with them." To theſe is ſubjoined another ſeries of chronicles, written by Caradoe of Llangarvan about the middle of the twelfth century; and, as *we* add, the

* V. 1. p. 52—53.

late Mr. Daines Barrington, who very pertinently aſked where the original hiſtory of Caradoe was to be ſeen, becauſe he knew it only from the Engliſh tranſlations of it, is here anſwered completely though ſilently by exhibiting the original. And the whole is cloſed with the particular hiſtory of one Prince, who died after a long reign in 1137; as well as with "a neceſſary appendage for illuſtrating the beforementioned hiſtorical documents,—ſome topographical pieces."

To ſuch an undertaking, we cannot but wiſh all imaginable ſucceſs. Yet we wiſh it with peculiar warmth of affection, becauſe it is proſecuted from the pureſt principles of patriotiſm; without deſire as without expectation of any reimburſement, the number of copies printed being very few, and the expence ſure to be very great. And we feel ourſelves particularly ſtruck with the ſpirit of Mr. Owen Jones, the firſt named in the liſt of editors, who has freely lent his purſe, we underſtand, for the promotion of the work. He and his coadjutors have done high honour to themſelves and to their country, by their exertions in it. But the principal exertion ought in juſtice to be referred, we believe, to one who is already well known to the public, as Mr. William Owen the publiſher and tranſlator of Llywarch Hên's Heroic Elegies in 1792, and as William Owen, F. S. A. the compiler of the Welſh Dictionary, in ſix parts, octavo, 1793, 1794, &c. the ingenious writer, we apprehend, of the prefaces to both theſe volumes, and the accurate tranſlator, we ſuppoſe, of the ſecond of the two poems above.

Journal of a Campaign in Egypt; including a Deſcription of that Country, and of Gibraltar, Minorca, Malta, Marmorice, and Macri; with an Appendix; containing official Papers and Documents. By Thomas Walſh, Captain in his Majeſty's 93d Reg. of Foot; Aide-de-Camp to Major-General Sir Eyre Coote, K. B. and K. C. M. P. &c. Illuſtrated by numerous engravings of Antiquities, Views, Coſtumes, Plans, Poſitions, &c. 4to. Pp. 479. 3l. 3s. Cadell and Davies. 1803.

THIS publication of Captain Walſh's is, almoſt literally, what it profeſſes to be, a *Journal* of the operations of the brilliant and ſucceſsful campaign of 1801, interſperſed with few obſervations, and ſtill fewer digreſſions. It is, in ſhort, a plain ſtatement of facts, written in correct, and perſpicuous language, unaccompanied by praiſe on the one hand or cenſure on the other. There is, indeed, evidently a *ſtudious omiſſion* of every thing which could either give offence to the French republicans, or *tend to vilify and degrade* their government or Chief Conſul. There can be no doubt of the fidelity of the ſtatement, as, independently of the honourable character of the author, he has avowedly received aſſiſtance from general officers, reſpecting thoſe facts of which he was not an eye-witneſs himſelf.

Speaking of Gibraltar, Captain Walſh obſerves;

"If water be ſcarce, wine, on the other hand, is in ſuch abundance, and ſo cheap, that in no part of the world exiſts *(exist)* ſuch repeated ſcenes of intoxication. It is indeed diſtreſſing to ſee whole bands of ſoldiers and ſailors literally lying in the ſtreets in the moſt degrading ſtate of inebriety. Drunkenneſs is no crime in the garriſon, except in thoſe who are on duty; and every man coming off a working party is ordered to be paid eight-pence on the ſpot, which he immediately proceeds to ſpend in a kind of bad wine, called black-ſtrap. Houſes for the ſale of this pernicious liquor are found at every ſtep, and furniſh no ſmall part of the revenue."

It is the correction of this ſcandalous abuſe, ſo utterly deſtructive of diſcipline and good order in a garriſon, and ſo hoſtile to the peace and tranquillity of a town, that has ſo laudably occupied the attention of his Royal Highneſs the Duke of Kent, ſince he has been entruſted with the command of this fortreſs, and that, probably, has drawn down upon him that unjuſt cenſure and unfounded abuſe, which has been ſo abundantly beſtowed on him. We truſt, however, and indeed, from a knowledge of his character, we are fully convinced, that his Royal Highneſs will perſevere in his honourable efforts, until this and all other abuſes are completely and radically cured. By ſuch conduct he will ſecure the gratitude and eſteem of all thoſe whoſe good opinion is worth having.

Of Malta we have a brief but ſatisfactory account:—On the departure of the army from that iſland, the four flank companies of the fortieth regiment, which regiment was left behind, gallantly offered their ſervices to proceed to Egypt, and their offer being accepted, they were placed under the command of Colonel Spencer, and afterwards diſtinguiſhed themſelves whenever an opportunity occurred. The forty-eighth regiment alſo, unſolicited by their officers, volunteered *their* ſervices, but the commander in chief felt himſelf under the neceſſity of leaving them at Malta.

In relating the memorable action of the 21ſt of March, Captain Walſh ſets the affair of the capture of the Invincible Standard in a proper point of view, thereby confirming every thing which we ſaid upon the ſubject in our review of Sir Robert Wilſon's book.

"A ſtandard, covered with the military exploits of the corps to which it belonged, according to General Regnier, a battalion of the twenty-firſt demi-brigade, fell into the hands of the Minorca, or Queen's German, regiment. It was taken by a private, named ANTHONY LUTZ, for which he received a certificate from the Adjutant-general, and the ſum of twenty dollars. This man, never having learned to write or read, was incapable of being made a ſergeant, to which poſt he would otherwiſe have been advanced. In the early part of the action, a ſtandard had been wreſted from the French by the 42d regiment, *which was however unfortunately retaken from them*, at the moment of the impetuous charge of the enemy's cavalry."

So, at laſt, it appears that the Highland Society, at the inſtigation of

of Sir John Sinclair, have conferred boundleſs commendations, and we know not what honours and rewards, on the modeſt Sergeant Sinclair of the 42d regiment, not for *taking* a ſtandard, but merely for *loſing* one which had been taken by one of his officers and committed to his charge ! ! !

" 'Tis ſtrange, 'tis paſſing ſtrange: 'tis pitiful,
'Tis wondrous pitiful."

Whatever General Regnier may ſay, who has paid very little regard to truth in his account of the Egyptian expedition, and who cuts a very contemptible figure in the hiſtory of this memorable action, in which the French conſtantly, as General Hutchinſon obſerves, *refuſed their right*, which was commanded by Regnier himſelf, the ſtandard ſo gallantly captured by Lutz was the very ſtandard which had been vainly dignified by Buonaparté, with the appellation of the *Invincible Standard.* It muſt not be forgotten that on this celebrated day we had only 11,759 men in the field, while the French had from twelve to thirteen thouſand, veteran troops, inured alike to conqueſt and the climate! All the accounts of our own officers do juſtice to Menou, who exerted every effort in his power, for the defence of the country, and particularly of Alexandria, which he did not ſurrender, till his proviſions were wholly expended, and all hopes of relief were at an end.

The author gives a wretched deſcription of *Grand Cairo*, which is ſaid to contain three hundred thouſand ſouls, but which appears to be remarkable for nothing ſo much as indolence and filth. Of the country on the banks of the Nile, from Roſetta to Cairo, his account is very different; it exhibits an enchanting ſcene of frequent villages and highly cultivated fields; but the oppreſſion of the government is ſuch as to mar the bounty of nature; and with all its beauties—beauties rather of *comparative* than of *poſitive* value—and all its *capabilities*, it neither produced comfort, eaſe, or happineſs.

The appendix contains all the official diſpatches, general orders, liſts of killed and wounded, amount of the army at different periods, and all other papers that are neceſſary to corroborate or to elucidate the ſtatement of facts; a collection highly uſeful to the hiſtorian. The proclamation of *Abdallah Menou*, (who ſeems to have been deſirous of imitating and rivalling his great predeceſſor *Ali Buonaparté*, now the boſom friend of the *Pope)* to the people of Egypt, is a curious paper, and as we do not recollect to have given it, in any of our accounts of this expedition, we ſhall here lay it before our readers.

" MENOU, COMMANDER IN CHIEF

" To all manner of perſons, great and ſmall, rich and poor, to all the Sheicks and Ulemas, to all who profeſs the *true* religion, and to all the Inhabitants of Egypt, greeting.

" Head Quarters at Cairo, Ventoſe the 14th, Year 9 of the French Republic, one and indiviſible (March the 5th, 1801.)

" In the name of God moſt merciful. There is no God but God, and Mahomet is his prophet.

" It is God, by whom armies are guided: he gives the victory to whomſoever he pleaſes: *the flaming ſword of his angel always goes before the French troops, and deſtroys their enemies.* The Engliſh, who are every where *the oppreſſors of mankind*, juſt now appear on the coaſt: if they ſet foot on the land, they ſhall be overthrown into the ſea. The Ottomans, impelled by theſe Engliſh, are likewiſe in motion: if they advance, they ſhall be driven back into the deſerts, the ſands of which will ſwallow them up.

" To you, inhabitants of Egypt and of Cairo, I give notice, that, if you conduct yourſelves as men who fear God ought, if you remain peaceable in your houſes, and follow your buſineſs as uſual, you have nothing to fear: but at the ſame time I give you warning, that, if any one of you ſhall attempt to excite any commotion, or revolt againſt the French government, I ſwear, in the name of God, and his Prophet, his head ſhall that inſtant be taken off. Remember what occurred at the laſt ſiege of Cairo—the blood of your fathers, of your children, of your wives, flowed in every part of Egypt, and particularly in the city of Cairo; your property was pillaged and laid waſte; and very heavy extra contributions were levied on you. Conſider well all that I have ſaid to you. Proſperity to all who are in the right way; but woe to him who deviates from it.

(Signed) MENOU."

The public renunciation of their Redeemer, and other blaſphemous acts, have been conſidered by the French Generals as juſtifiable *ruſes de Guerre*; though by *Chriſtians* they will probably be regarded rather as *ruſes d'Enfer*; but, no doubt, both *Ali Buonaparté* and *Abdallah Menou*, have, ere this, received abſolution from their good *ally*, the Sovereign Pontiff, and are reſtored to the boſom of the Romiſh Church!

In a letter from Menou to General Roize, the former deſires the latter to tell the troops that " in Egypt a general peace will be effected; that the Army of the Eaſt began the war in Europe, and will bring it to a concluſion in Egypt. It is the laſt effort of the Engliſh." Upon which Captain Walſh pertinently obſerves, that " the new Muſſulman prophet certainly predicted the truth: however, if he were inſpired, he did not underſtand the meaning of the prophecy he uttered. The general peace was effected in Egypt, it is true; but by the defeat of the Army of the Eaſt, not by its victory."

The prints, plans, and charts are numerous and well executed. The *figures* are all coloured; and 'tis pity the views and antiquities are not coloured alſo. The price of the volume, conſidering the ſcantineſs of the page, and the largeneſs of the type, is, we think, high enough to pay for ſuch additional expence.

Haweis's *Hiſtory of the Riſe, Declenſion, and Revival of the Church of Chriſt, &c.*

(Concluded from Vol. XIII. P. 364.)

WE have accompanied this *impartial* hiſtorian through 1500 years of the Chriſtian Church, and have now arrived with him at the æra of the reformation. Being as little attached to popery and its corruptions, as any chaplain of the late Counteſs of Huntingdon can be, we agree with Dr. Haweis that it is an important æra—even the æra of the revival of genuine Chriſtianity. Our zeal, however, does not prompt us, as his zeal has prompted him, to plead for the immaculate purity of the motives by which the earlieſt reformers were influenced in every ſtage of their controverſy with the Church and Court of Rome. We certainly believe that "Luther, in his *faint* oppoſition to the corruptions of the age, was animated not by zeal for truth, but either by avarice or by mean envy for the glory of his order neglected by a preference of the Dominicans;" and yet, if our author include us among thoſe "popiſh adverſaries or infidel hiſtorians, to whom, he ſays, malignity and hatred of goſpel truth ſuggeſted this opinion," we heſitate not to ſay to him—*Mentiris impudentiſſimè.* We are ſo far from being aſhamed of receiving benefit from ſuch men as Martin Luther and Henry VIII. that we bleſs the hand, which turned the avarice of the one, and the luxury of the other, from their natural miſchiefs, to become inſtruments of the choiceſt bleſſings—even the recovery of LETTERS, and the reſtoration of RELIGION. But we are not ſurpriſed that Eraſmus, though he ſaw the errors of the Church more clearly than Luther himſelf, "trembled at the rude hand of haſty reform," nor does our charity, notwithſtanding his modeſt expreſſion, permit us to ſay that it was only the *cowardice* of his own ſpirit which made him fear "to be involved in the *dangers* that he apprehended." Such ſentences can proceed only from the mouths and pens of Calviniſts, who affect to be *ſearchers of hearts* and *diſcoverers of ſpirits.*

Dr. Haweis draws an amiable, and, in general, a juſt character of Melancthon; though he ſays, that "the yielding temper of that reformer, his love of peace, and ſome educational *prejudices* reſpecting *church unity and ſchiſm*, led him ſometimes into conceſſions injurious to the cauſe which he defended."

We have ſeen that, in our author's opinion, *ſchiſm* is no ſin, and church unity unworthy of the regard of a *ſpiritually-minded man*; but Melancthon thought otherwiſe. "Would to heaven, (ſays he) that I could not only not enfeeble the power of biſhops, but eſtabliſh their *dominion*; for I ſee but too well, what ſort of Church we are likely to have, if we demoliſh Eccleſiaſtical government: I am ſure that the tyranny we have eſcaped (viz. that of Rome) will then be nothing to that which we ſhall ſee eſtabliſhed."*

* Seward's Anecdotes, Vol. III. p. 129.

This,

This, however, is not the only educational prejudice which our impartial hiſtorian undoubtedly finds in the writings of Melancthon. That great and good man was no *Calviniſt*, as appears as well from his Letter to Archbiſhop Cranmer, as from what he teaches, in the Augſburg Confeſſion, concerning the promiſe of grace, and juſtification. In the Letter he ſays, "Nimis horridæ fuerunt initio *ſtoicæ diſputationes* apud noſtras *de fato*, et diſciplinæ nocuerunt. Quare te rogo, ut de tali aliquâ formulâ doctrinæ cogitas." In the Confeſſion he thus expreſſes himſelf: "Non eſt hic opus diſputationibus de prædeſtinatione aut ſimilibus. Nam *promiſſio eſt univerſalis*; et nihil detrahit operibus, imò exſuſcitat ad fidem, et veré bona opera."

Such offences as theſe are not to be forgiven by our *orthodox* hiſtorian, who yet, ſtrange to tell, ſpeaks of Zuinglius in terms of the higheſt reſpect. "Though not alike famed with Luther, he may juſtly, (ſays our author) rank his equal in piety, in learning his ſuperior." Would the reader, after this, ſuppoſe that on *free-will*, *grace*, *election*, and *reprobation*, Zuinglius held opinions little different from thoſe of Pelagius on the ſame ſubjects? We mention not his mean notions of the ſacrament of the Lord's Supper, or his making the *Church* the creature of the *ſtate*. In the former of theſe opinions Dr. Haweis probably agrees with him; and though he himſelf makes the Church the creature of the *mob*, we are not ſurpriſed at his preferring *Eraſtioniſm* to *Apoſtolical authority*. But, in the name of conſiſtency, how comes he to praiſe the Reformer, who maintained that heaven is open to all, who live according to the light vouchſafed to them; and who ſeems not to have believed in *original ſin?* To talk of the "moderate temper and ſelf-command" of Zuinglius, would be ridiculous in any man who knows that he put off the character of a clergyman to aſſume that of a ſoldier, and died fighting for his opinions againſt the Cantons, whom he had not been able, by reaſoning, to convert to the proteſtant faith, but of the particulars of this fact our diligent and impartial hiſtorian muſt be ſuppoſed ignorant. He is not ignorant, however, that Zuinglius and Luther differed widely in their opinions reſpecting the *Lord's Supper*, which, he ſays, "is a ſubject unworthy of conteſt;" and, apologiſing for them, he requeſts us to "remember that the *beſt of men* are but *men at the beſt!*"

His praiſes of Calvin are not much higher than we expected from him; yet an hiſtorian *truly* impartial, after obſerving that this far famed reformer "embraced the doctrines of truth, and adorned them by a converſation the *moſt exemplary*," would have related, with due horror, the burning of Servetus at a ſtake, inſtead of ſlurring Calvin's guilt with—"*If* this *were* a juſt charge, let the reproach reſt upon him!" When he paſſed this feeble cenſure on the apoſtle of Geneva, he had ſurely forgotten his own maxim, that "no man ought to vindicate, or, as he might have added, extenuate, abuſes in the cauſe of proteſtantiſm, whilſt he pleads againſt them in the hand of popery."

Notwithſtanding theſe effuſions of prejudice and partiality, he gives a rapid

a rapid and well written ſketch of the progreſs of the reformation in Germany, France, Switzerland, Sweden, Denmark, and Norway, and then proceeds to ſtate the *doctrines* of the reformation, and to contend, in direct oppoſition to what he had before related of the conteſts of Luther, Carleſtadt, and Zuinglius, for a *union of ſentiment among the reformers!*

What he calls the doctrines of the reformation are the peculiar opinions of Calvin and his more rigid adherents, which, of courſe, we muſt ſuppoſe are all that he deems neceſſary to be received by the Romiſh Church to reſtore her to primitive purity. The condemnation of image-worſhip, of tranſubſtantiation, of the invocation of ſaints; the denial of purgatory and of the ſupremacy of the pope; and the reſtoration of the cup to the laity in communion, as well as of the privilege of marriage to the clergy, are not deemed worthy of notice among the doctrines which the firſt reformers unanimouſly maintained! The fundamental truths, in which all the eminent men among them concurred, were only——

"1. Of God's *eternal purpoſe* and *predeſtination* of *an elect people*, and thoſe, comparatively *few*, ordained to life and glory eternal. 2. That man had loſt all *ability to do good*, and *freedom of will* to chooſe it: and was in his nature, as fallen, inclined only to evil. 3. That nothing ever did or can alter this propenſity of the human heart, but the Holy Ghoſt by his own immediate agency on the ſouls of men. 4. That a ſinner is, and can *be juſtified by faith only*; and this not of himſelf; being unable, either to comprehend, or receive the things that be of the Spirit of God; and therefore, *the faith* itſelf muſt be *the gift of God*. 5. That *merit* in creatures there is none nor ever can be. From firſt to laſt a ſinner muſt be ſaved by grace. 6. That the vicarious atonement by the one oblation of Chriſt upon the Croſs is effectual, *not for the many called*, but for the *few chosen*."

Were we leſs acquainted than we are with the principles and views of Dr. Haweis, we ſhould indeed be ſurpriſed by his hardy aſſertion, that "theſe are the things which the reformers uniformly held;" whilſt he paſſes, without notice, ſo many other things, about which all Europe knows that there was no controverſy among them. But, how does he prove the *unanimity* of the reformers in holding *theſe* obſtruſe dogmas of Calviniſm? Why, as uſual, by his own confident aſſertions, and by partial extracts from the correſpondence of Luther with Eraſmus!

Malanchthon's ſentiments reſpecting predeſtination and election we have already exhibited in his own words, to which it is hoped that all our readers, who have not been chaplains to the late Counteſs of Huntingdon, will give as much credit as to the unſupported aſſertion of our *impartial hiſtorian*. The ſentiments of Zuinglius reſpecting theſe ſubjects may be ſafely inferred from the following addreſs of the miniſter to the godfathers and godmothers of children brought to be baptized, which the reader will find in the Liturgy of the Church of Zurich, of which Zuinglius was the founder:——"Conſider, therefore, that it is the will of God our Saviour, that *all men* ſhould attain

attain unto the knowledge of his will, through our only Mediator Jeſus Chriſt, who gave himſelf up for the redemption of ALL MANKIND."* Is this Calviniſm, or what our author calls goſpel truth?

The quotation from Luther proves indeed that he held the moſt ſhocking of the tenets which have uſually been attributed to Calvin as their author; but it proves, at the ſame time, that, in controverſy, he ſubſtituted petulance for argument, and ſcrupled not to pervert the meaning of Scripture to ſupport his cauſe. Eraſmus had ſaid—"What can be more uſeleſs, than to publiſh this paradox to the world? namely, that whatever we do, is done, not by *virtue of our own free-will*, but in *a way of neceſſity*, &c." To this very pertinent queſtion, Luther, after a number of ſarcaſms, which the reſpect due to learning, genius, and virtue, ſhould have ſuppreſſed, replies; "You urge, where is either the neceſſity or utility of preaching predeſtination? God himſelf teaches it, and commands *us* to teach it, and that is anſwer ſufficient."

True! if God command us to teach it, no other anſwer could be required by Eraſmus, or will be required by any one of thoſe Churches, in which Dr. Haweis ſays, that "the doctrines of the reformation have gone out of vogue;" but where is this *command* to be found?

Predeſtination, we ſhall ſuppoſe to be an undoubted truth; but we find no mention of it in the Goſpels nor in the Acts of the Apoſtles; and we hardly think that even the zeal of our author will contend, that in theſe five inſpired tracts, all the truths are not to be found, which our bleſſed Lord commanded his followers to teach, when he ſaid to the eleven; "Go ye into all the world and preach the goſpel to *every creature*. He, that believeth and is baptized, ſhall be ſaved; and he that believeth not, ſhall be damned." The controverſies of St. Paul with the Jews and Greek philoſophers, led him into diſquiſitions on many topics, to which Chriſtians might for ever have ſafely remained ſtrangers; and which illiterate Chriſtians can never comprehend. Let not the reader be ſtartled at this aſſertion. For the character and labours of St. Paul we have the higheſt veneration, and believe the world to be more indebted to him, than to any other individual miniſter of Chriſt; but even St. Peter, though he did not preſume, like our author, to charge the Apoſtle of the Gentiles with *temporizing*, yet acknowledged, that, "in his epiſtles are ſome things hard to be underſtood, which they, who are unlearned and unſtable, wreſt to their own deſtruction."

The caſe indeed could not be otherwiſe. St. Paul's epiſtles are, every one of them, addreſſed to particular churches, or particular men, for the obvious purpoſe of guarding them againſt ſome prevailing errors, and unravelling the ſophiſtry of the Jews, the Gnoſtics, the Stoics, and the Epicureans. This being the caſe, no man can feel the full force of his reaſonings, or apprehend the preciſe mean-

* *Liturgia Figurina*, London 1693.

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ing of the terms which he uſes, who has not ſome knowledge of the queſtions that were agitated among thoſe to whom his epiſtles were immediately addreſſed. Such knowledge can never be the portion of illiterate Chriſtians, who ſhall therefore be ſaved, if they believe the plain truths, and fulfil the duties, inculcated in the four goſpels; though they perplex not themſelves with the things in St. Paul's epiſtles which St. Peter himſelf thought hard to be underſtood.

In the goſpels, then, muſt we look for the *command* which, Luther ſays, God has given *us* to teach ignorant men that "whatever they do, is done, not by virtue of their own free-will, but in a way of neceſſity." Inſtead of *ſuch* a command however, he produces only two paſſages, which, as they contain *no command* of any kind, are nothing to the purpoſe. The former, in which our bleſſed Lord ſays,* "Many are called, but few are choſen," refers obviouſly to the calling of the Jews by the firſt preaching of the goſpel; and the latter† is only a declaration that Chriſt knew the temper and diſpoſition of thoſe whom he had called to the apoſtleſhip. After telling the twelve that they "were not all clean," and ſetting them an example of condeſcenſion and humility, he adds, "If ye know theſe things, happy are ye, if ye do them. I ſpeak not of you all, *I know whom I have choſen:* but that the Scripture might be fulfilled, he that eateth bread with me, hath lift up his heel againſt me." If theſe words could be ſuppoſed to have any relation whatever to the doctrine of election and reprobation (which they plainly have not), they would operate with the force of demonſtration *againſt* that doctrine; for they declare that Judas was *choſen* as well as St. Peter.

Aware that his illuſtrious correſpondent would not receive theſe two texts of Scripture as the *command of God to teach* that what we do, is done, not by virtue of our own free-will, but in *a way of neceſſity*, Luther at laſt condeſcends to point out to him the *utility* of the doctrine: "It tends, he ſays, to humble our pride!"

Does it indeed? Are the Calviniſts in general the humbleſt of mortals? or does this impartial hiſtory indicate the extreme humility of its author? Surely the man who pronounces that all the Catholic writers of the firſt four centuries are either weak or wicked, and that all the moderns who think not on theſe ſubjects as he does are "deſtitute of learning not to ſay common ſenſe," has no pretenſions whatever to humility. Indeed it is not eaſy to conceive how the belief of unconditional election and reprobation can poſſibly humble the human heart; for, as it is natural for him who is convinced that he is one of the choſen few, to look down with contempt on the leſs favoured multitude; ſo he who believes, that whatever he does, is done by neceſſity, may indeed, as our Church teaches,‡ "be thruſt either into deſperation, or into wretchedneſs of unclean living," but he cannot be humbled by the conſciouſneſs of *guilt*, becauſe, though a

* St. Matt. xx, 16. † St. John xiii. 18. ‡ 17th Article.

murderer,

murderer, he was as *paſſive an inſtrument* as the ſword by which he perpetrated the deed. By the inward operation of divine grace the elected Calviniſt may indeed be kept humble; but, by the ſame operation, the virtuous remonſtrant may likewiſe be kept humble; eſpecially as *he is* conſcious that *all his ſins are chargeable on himſelf.*

But the reformer adds another reaſon to prove the utility of this doctrine.

"It is one of the higheſt degrees of faith, he ſays, ſtedfaſtly to believe that God is infinitely merciful though he ſaves, comparatively, but few, and condemns ſo many; and, that he is ſtrictly juſt, though of his own will he makes ſuch numbers of mankind neceſſarily liable to damnation. Theſe are ſome of the unſeen things, whereof faith is the evidence. Whereas, were it in my power to comprehend them, or clearly to make out *how* God is both inviolably juſt, and infinitely merciful, notwithſtanding the diſplay of wrath, and ſeeming *inequality* in his diſpenſations, reſpecting the reprobate, faith would have little or nothing to do."

And this jargon Dr. Haweis calls a "triumphant reply!" forgetting, it is to be hoped, that God himſelf appeals to *human judgment* for the *equity* of his ways, which he ſurely would not have done, if divine juſtice had been altogether *incomprehenſible by man.* In the firſt chapter of Iſaiah's prophecies, he calls upon the Jews to *reaſon* with him on the ſubject, and, by the mouth of Ezekiel, thus addreſſes them: "Yet, ye ſay, the way of the Lord is not equal. Hear now, O, houſe of Iſrael! Is not my way equal, are not your ways unequal?" A queſtion, which the houſe of Iſrael could not have anſwered, were there any truth in this reaſoning of Luther's.

Let not the reader be ſcandalized at the freedom with which we treat the dogmas and reaſonings of this great reformer. To uſe the language of a celebrated hiſtorian,* "The knowledge of truth was not poured into his mind all at once, by any ſpecial revelation: he acquired it by induſtry and meditation, and his progreſs, of conſequence, was gradual." He was liable, therefore, to all the miſtakes of other ſtudents; and was deſtitute of many aids, which we now poſſeſs, for the diſcovery of religious truth. Whilſt the iraſcibility of his own temper, reſenting the ill treatment which he received from the Church of Rome, drove him, perhaps, too far from the creed of that Church in ſome points of doctrine, the inveterate prejudices of education made him ſymbolize too much with her in others; and be it remembered, that, if *he* thought "the truths reſpecting predeſtination in all its branches, ſhould be *taught* and *publiſhed*," the *reformers* of our *own* Church were of a very different opinion;† and that if deference be due to human authority, it is to *them*, and not to Luther, that *we* are to pay it.

From this digreſſion reſpecting the union of ſentiments among

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* *Robertſon's Hiſt. of Charles V.*

† See the concluſion of the 17th Article.

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the moſt eminent reformers, the author returns to the hiſtory of the Church. His detail of eccleſiaſtical affairs from the diet of Augſburg to the religious peace in the ſame city, is not ſufficiently minute; and he has produced no good authority for his belief that the Emperor Charles V. died in the proteſtant faith. The ſuperſtitious mummeries of that monarch, at the end of his life, are indeed altogether inconſiſtent with the ſuppoſition; and Dr. Haweis might have found, in the ſpirit and temper of Philip, a ſufficient reaſon for the cruel treatment of Charles's friends and confeſſor, without ſuppoſing that a Romiſh prieſt and Romiſh biſhop countenanced the apoſtacy of the Emperor from the Romiſh faith! With Robertſon, however, we think it is not improbable, that Charles, "having found, after repeated trials, that he could not bring any two clocks or watches to go exactly alike, might reflect, with a mixture of ſurprize as well as regret, on his own folly, in having beſtowed ſo much time and labour on the mere vain attempt of bringing mankind to a preciſe uniformity of ſentiment concerning the profound and myſterious doctrines of religion." This was a reflection worthy of the moſt ſagacious monarch of his age, when, freed from the cares of government, he was at leiſure to meditate coolly on the powers, paſſions, and prejudices of the human mind.

In the fourth chapter of the book which contains the hiſtory of the ſixteenth century, we have a rapid detail of the progreſs of the reformation in England, Scotland, Ireland, Denmark, Norway, Sweden, Brandenburg, Pruſſia, and Germany. There is, however, nothing in it to which our readers can be ſuppoſed ſtrangers, except a ludicrous ſtory not worthy of repetition, reſpecting *Dr. Cole* and the *knave of clubs*; an erroneous account of the conſtitution of the firſt reformed Church in Scotland; and an acknowledgement, we ſuppoſe inadvertently made, that the Augſburg confeſſion is not Calviniſtic, and, of courſe, that what was formerly ſaid of the Calviniſm of Melanchon, is a falſhood!

We have more than once, in reviewing this work, had occaſion to remark, that to the impartiality of an hiſtorian diligence and accuracy are as eſſential as the love of truth; and, if our *learned* and *candid* author had given himſelf the trouble to read Skinner's *Eccleſiaſtical Hiſtory*; Biſhop Sage's *Fundamental Charter of Preſbytery*; or even the *Liturgy* compiled for the uſe of the Church of Scotland, by the reformer Knox, he would hardly have dared to expreſs himſelf in the following terms;

"The intrepid Knox having formed with Calvin, at Geneva, the ſtricteſt friendſhip, and adopted all his opinions reſpecting Church government, he returned to his native land; and with his rough eloquence, and hardihood that knew no fear, he bore down all oppoſition, overturned the whole popiſh hierarchy, and eſtabliſhed the preſbyterian government in its ſtead, *to which the Church of Scotland ſtill adheres.*"

We paſs over the obvious intention to deceive in the ſtudied ambiguity

bigoity of the laſt clauſe of this ſentence; and only beg leave to refer our *ſpiritually-minded* man to the works which we have mentioned, for a complete proof that the Preſbyterian form of Church government was introduced into Scotland, *not* by John Knox, but by Andrew Melville; and, that for the firſt fifteen years the reformed Church was governed by *ſuperintendants*, for the ordination of whom John Knox drew up a *form*. Superintendants, however, reſemble biſhops; and ſuch is our pious prieſt's unremitting zeal to excite the rancour of the multitude againſt that order of men, that, ſpeaking of thoſe, who in the reign of our Henry VIII. embraced the "evangelical doctrines," he ſays,

"Some of them, as the excellent Bilney, by whom Latimer was converted, with Frith, and other worthies, fell victims to EPISCOPAL perſecution, and died in flames!"

When you wrote this very extraordinary ſentence (give us leave, Sir, to aſk you ſolemnly) what impreſſion did you mean to make on the minds of your readers? You know perfectly well that the perſecutions under the reign of Henry can no more be called *epiſcopal* than *preſbyterial* perſecutions; but do you not likewiſe know, that your admirers—the infatuated frequenters of Lady Huntingdon's chapels—will underſtand you as here charging *biſhops* of *every communion* with cheriſhing, in the churches which they govern, a ſpirit of perſecution? That the charge is *falſe* a ſtronger proof cannot be wiſhed for, than that *the rector* of *All Saints*, *Aldwinckle*, has never been cenſured, either for his ſchiſmatical practices at Bath, or for the numberleſs inſinuations of a malicious tendency with which this hiſtory teems againſt the regular clergy of the Church of England.

We paſs over the two next chapters *on the learning and hereſies of the times*, and *on the acceſſions made to the Chriſtian Church*; becauſe from them the reader can learn nothing, except, that the author, differing widely from Bacon, is of opinion, that "the more *advanced* in ſcience proceeded to the *ſummit* of wiſdom, to know that *there is no God!*"

The ſeventh chapter, *on the Progreſs of the true Church*, exhibits a melancholy picture of the religion of thoſe, who, in the weſtern world, acknowledged the ſupremacy of the Pope, and, in the eaſt, that of the Patriarch of Conſtantinople. The author, however, had ſurely forgotten his own definition of goſpel-doctrines, when ſpeaking of the Greek Chriſtians, he choſe to affirm, that "they are tenacious only of their miſerable forms and ceremonies, in which all their Chriſtianity conſiſts, and ſtrangers alike to *the goſpel doctrines*, and the purity of godlineſs." According to him, *predeſtination* is the moſt *important of all goſpel doctrines*; and we learn from Dr. King,* not only that it is a dogma of the Greek Church, but alſo that it is

* *Rites and Ceremonies of the Greek Church, &c.*

treated

treated by ſome of the Ruſſian clergy "with a much better kind of logic, than that with which ſuch points are generally diſcuſſed." When Dr. Haweis ſhall have read this, or rather the work to which we have referred him, we truſt, that his *candour* will impel him to make, through the medium of the Ruſſian Embaſſador, a proper apology to the Archbiſhop of Novogorod, for having thus inadvertently calumniated *the brethren!*

The account of the Lutheran churches is given with leſs partiality than our author uſually betrays. It proves with the force of demonſtration, that the earlieſt reformers were *not* agreed in holding the doctrine of *unconditional* election and reprobation; that the followers of Melancthon were, at leaſt, as numerous as thoſe of Luther; and that they were prevented from explicitly avowing themſelves to be what Dr. Haweis calls Semi-pelagians, only during Luther's life, leſt his iraſcible temper and overbearing ſpirit ſhould excite ſuch diſſentions among them, as might give advantages to their common enemies.

Among the Calviniſtic churches enumerated in the ſame chapter, is placed the Church of England. As our author produces no other proof, than his own *aſſertion* that ſhe holds the doctrine of *abſolute decrees*, we ſhall content ourſelves at preſent with oppoſing to it our *denial*; but when he quotes Biſhop Burnet, in ſupport of another poſition equally falſe, the reader may perhaps think him entitled to more attention. Speaking of the Puritans in the reign of Elizabeth, he ſays—

"Nor were they as averſe to the name of biſhop or his ſuperintendance, as to the pomp, and wealth, and political engagements of the prelacy: for as yet the Engliſh biſhops claimed not their office by *divine right*, but *under the conſtitution of their country*; nor pleaded for *more than two orders* of apoſtolical appointment, biſhops and deacons."

Has Dr. Haweis never read the Preface to the *Form of ordaining Biſhops, Prieſts, and Deacons*, publiſhed, by authority, in the reign of Edward VI.? If not, it is time that he *ſhould* read it; that he may not again oppoſe the teſtimony of an individual reſpecting the doctrines of the Church, to the authoritative declaration of the Church herſelf. But the declarations of the Church are by him generally underſtood in a ſenſe diametrically oppoſite to the literal meaning of the words in which they are made.

Thus, in the *exhortation at the celebration of the communion*, the Church, by the mouth of the prieſt, inſtructs the people, that "as the benefit is great, if with a true penitent heart and lively faith we receive that holy ſacrament (for then we ſpiritually eat the fleſh of Chriſt, and drink his blood; then we dwell in Chriſt, and Chriſt in us; we are one with Chriſt, and Chriſt with us:) ſo is the *danger* great, if we receive the ſame unworthily: for then are we *guilty of the body and blood of Chriſt our Saviour*; we eat and drink our own *damnation*, not conſidering the Lord's body," &c. But our author,

wiſhing to make the Church in every thing ſymbolize with the oracle of Geneva, ſays—

"Calvin ſuppoſed the *ſign* or *ſymbol* to convey a ſacramental pledge of bleſſing, and that a *ſpiritual preſence* of *Chriſt* attended it to the regenerate and believing only; whilſt to others the elements remained as *common food*: and *this the Church of England adopted.*" Whence it follows, that, in his opinion, the Church of England means by the word *damnation* bodily *nouriſhment*; for we can hardly ſuppoſe that he really intends, every time that he ſits down to dinner, literally to "eat and drink his *own damnation*, or to be *guilty of the body and blood* of Chriſt his Saviour!"

His account of the riſe and progreſs of the Socinians, Independents, and Anabaptiſts, contains little that is new or exceptionable. Mention is, indeed, made of a *city*, of which we never heard before, called *Racow*; and geographical information we certainly did not expect from a hiſtory of the Church. We are afraid, however, that, by all other hiſtorians, civil or eccleſiaſtical, our author's *Racow* is called *Cracow*, or *Cracovia*; and had he ſtudied with care the works of Charles Leſlie, he might have learned, with other things of more importance, that the Socinian catechiſm was publiſhed in *Cracow*, though, to avoid a cacophonie, it is uſually called the *Racovian* catechiſm. This is a trifling blunder, but it ſhews a defect of that accuracy, without which an hiſtorian can never be truſted.

His introduction to the hiſtory of the Church in the ſeventeenth century raiſed in our minds expectations which the continued narrative did not gratify. The candour with which he judges of the conduct of the Jeſuits, when acting as Miſſionaries in the four quarters of the globe; the cenſures which he deſervedly paſſes upon the other orders which thwarted their meaſures; and the diſintereſted zeal by which he allows many of that learned and active order to have been influenced, led us to hope for the ſame impartiality in his account of the reformed churches, more eſpecially of the Church of England. We were, however, woefully diſappointed. James I. he finds *popiſhly* inclined, and his moſt reſpectable biſhops *impious flatterers*; yet the Church of Rome knew ſo little of this inclination, that, we are told, ſhe meant to blow up the monarch and his biſhops by gun-powder! Charles I. leaned ſtill more towards Rome, and Archbiſhop Laud was *half a* papiſt; though the Princeſs Elizabeth has declared to the world that the laſt injunction laid upon her by her Royal Father, was to ſtudy the Archbiſhop's book againſt Fiſher the Jeſuit, which would *ground her againſt popery!*

It is indeed known to all who are acquainted with the hiſtory of that period, that no man recovered ſo many perſons from the corruptions of popery as Dr. Laud; that the famous Chillingworth was one of his proſelytes; and that, of courſe, it is to that much calumniated prelate, that the world is indebted for the ableſt defence of the reformation that ever was written—we mean Chillingworth's *Religion of Proteſtants a ſafe Way to Salvation.* The Archbiſhop was indeed

deed a high-churchman, and discountenanced the doctrine of *absolute decrees*; and the divine right of episcopacy with the universality of redemption, are, in our author's opinion, the two greatest heresies that can be maintained by a protestant, whether clergyman or layman. They are much greater offences against God than *impiety* and *hypocrisy*; for "he hopes that Whitgift and Bancroft were *good men*, and good bishops," though, in the page immediately preceding that in which this hope is expressed, he had called the former an *impious flatterer*, and the latter, a *hypocrite!* (Vol. III. Pp. 80, 81.)

What he says (p. 62) of Calixtus, the Divinity professor of Helmstadt, is much more applicable to Laud:—"No man appears a more determined protestant than Laud, or has written with greater force against the errors of the Church of Rome; though he was abused as half a Catholic, because he maintained, that in the Church of Rome *the fundamental articles* were still held; and that salvation might there be obtained, even though men were under many mistakes and prejudices of education. He admitted that the union of churches was impracticable, under the decisions of the council of Trent;" but earnestly wished that those decisions might be altered, and Rome become such as that he could unite with her. This surely was no unpardonable offence in the disciple of him, who, in one of his best prayers on earth, said, "Holy Father, keep through thine own name those whom thou hast given me, that they may be *one as we are.*"

Dr. H. does not think Cromwell just equal to Charles I. in moral worth; but "the true religion," i. e. Calvinism, "was infinitely more indebted to him!" Nay, we are as much indebted to him for *preserving* true religion among us, as to Henry VIII. for introducing it! Was true religion then preserved among us by the *Brownists, Muggletonians, Quakers, Fifth-monarchy men*, and all the other sects without name and number, which sprang up under the protectorate, and are now mostly forgotten? A spiritually-minded man, who, preferring the schism-shop to the cathedral, wishes, by all possible means, to lessen episcopal authority, may be of this opinion; but we trust that the majority of the nation thinks differently of true religion.

With respect to the character of Charles II. we are not inclined to dispute with him; but we cannot enough admire the effrontery of the man, who affirms that the bishops and other dignitaries of the Church were in that reign ignorant, worldly-minded, and negligent of their duty! Where the Archbishops Juxon, Shelden, and Sancroft ignorant or worldly-minded men? He admits some merit in *Kenn*, even though an *Armenian*; and be it recorded to the honour of Charles, that Dr. Kenn recommended himself to his favour, not by flattering his vices, but by reproving his mistress—the famous Nell Gwyn. Warburton, though, in our author's opinion, no better a Christian than Julian the apostate, was *probably* as *learned* as Dr. Haweis; and, as he was no high-churchman, he may be entitled to credit, when he affirms of the reign of Charles II. not only that "it *was*,

but is, likely *ever to be eſteemed* our golden age of theological literature."

Our author, who finds not one unſullied virtue in the ſovereigns of the houſe of Stuart, diſcovers great *generoſity* in William, Prince of Orange, when he *condeſcended* to *accept* of three kingdoms! Magnanimous hero! He was not actuated by low ambition, or a deſire to humble the French King. His *only* motive for deigning to ſnatch the ſceptre from the hands of his uncle and father-in-law, was a deſire to preſerve the profeſſion of the true religion in Great Britain and Ireland! How opportunely was he ſeized with that Chriſtian deſire immediately after the birth of the Prince of Wales;—an event which opened his eyes likewiſe to another fact, which he could not previouſly be *made to perceive!* James, and his brother Charles, had been often accuſed of extending the prerogative, and encroaching on the rights of the people, and the parliament; but William, as long as he was heir-apparent to the throne, ſaw no neceſſity for *reſtraining* the prerogative. He even ſaid to Charles, that it ought *not* to be reſtrained; but he now diſcovered his miſtake, and came over to England not merely to prevent the eſtabliſhment of popery, but to redreſs *all* the grievances of the nation! Yet William was not a *faultleſs* Sovereign. He filled the vacant Sees with *Latitudinarian divines*, favouring *Arminianiſm*, and ſome of them even high-church men!

Our learned hiſtorian, however, is miſtaken, when he ſays that the prelates, who could not transfer their allegiance to him from the abdicated Sovereign, were *depoſed*. No attempt was made to *depoſe* them, if by depoſition be meant degradation. They were, indeed, deprived of their *Sees* by an Act of Parliament; but deprivation of a See, and *depoſition* or *degradation* are words of very different import, though Sir Richard Hill and he have *choſen* to confound them. A ſchiſm, it is true, was, by this raſh meaſure, introduced even among *high churchmen*; but Sancroft and Tillotſon were both biſhops, and the adherents of neither looked upon the ordination of the other as *invalid*: they followed the example of the council of Nice, which acknowledged the *validity* of the Novetian ordinations, though unqueſtionably ſchiſmatical; and when a clergyman went over from the one party to the other, he was not re-ordained, but only required to renounce the principles upon which the ſchiſm was founded. Our reverend phyſician's inſinuations, therefore, that the authority of the regular clergy is not more apoſtolical than that of the ſelf-commiſſioned methodiſts, proceeding, like thoſe of his precurſor the Baronet, on a confuſion of ideas, ſerve only to evince how little he is acquainted with the conſtitution of the Catholic Church, and how deſirous he is to promote fanaticiſm and endleſs diviſions.

The hiſtory of the eighteenth century opens with a high panegyric by the author on himſelf; and the object of the detail is to prove that there is no true Chriſtianity in the world, but among the *Moravians*, the *Methodiſts*, the German *Pietiſts*, and the various ſects of Scottiſh *ſeceders*, who are, indeed, ſuch genuine *goſpellers*, that they have publicly

licly renounced ſome of the firſt principles of moral rectitude.* The Lutheran churches have *all* deviated from the opinions of their founder reſpecting *particular* redemption and *abſolute* decrees; and Dr. Haweis, who holds theſe opinions, has too good reaſon to value his *own* underſtanding and progreſs in godlineſs, to look upon their univerſal apoſtacy as a ground of *probability*, if not a *proof*, that Luther, on theſe points, had not diſcovered the truth as it is in Jeſus!

Much undeſerved abuſe, we believe, has been poured upon the Moravians; but we cannot pay great regard to our author's account of their church and doctrines, becauſe it omits ſeveral things of importance to be known, and contains ſome aſſertions, which we have good reaſon to conſider as falſe. An epiſcopal ſucceſſion is indeed a matter of too little importance to be noticed by our *ſpiritually-minded* man; but there are readers of our journal, who will receive pleaſure from the information that Archbiſhop Potter, after the moſt diligent reſearch into the hiſtory of the Church of the united brethren, admitted the ſucceſſion of their biſhops to have been uninterrupted, and conſidered them as a ſociety of Chriſtians deſerving of the right hand of fellowſhip. Our author affirms, that Count Zinzendorff, "though he conſented, with Baron Watteville, to be appointed to the preſidence of the brethren's affairs, both ſpiritual and temporal, in conjunction with the elders of the congregation, yet continued in communion with the Lutheran Church to his dying day!"

This is a tale, in itſelf, exceedingly improbable. The united brethren, at that period, if not now, conſidered epiſcopal ordination as neceſſary to qualify the ſervants of the church for their reſpective functions; and it is little likely that they would appoint a layman of a different communion to preſide over their biſhops and preſbyters. But we need not reaſon in this manner. We have the authority of one of their own clergy to affirm, that Count Zinzendorff, after endeavouring in vain to bring over the brethren at Hernheet to the Lutheran faith and diſcipline, became himſelf a convert to their faith and diſcipline, and, in 1735, was conſecrated one of their biſhops; having, the year before, been examined, and admitted into the inferior orders by the theological faculty at Tubingen. Archbiſhop Potter, we are aſſured, congratulated him on the event, and promiſed what aſſiſtance he could give to a church of confeſſors, of whom he wrote in terms of the higheſt reſpect for their having maintained the pure and primitive faith and diſcipline, in the midſt of the moſt tedious and cruel perſecutions.

We have reaſon to believe from the detail given us by the ſame candid Moravian, that the charge of impurity brought againſt the Count by the tranſlator of Moſheim's Hiſtory, and the Biſhops Warburton and Lavington is not ſo *totally* groundleſs as our author wiſhes to perſuade his readers. The Count indeed was innocent; but it is

* See our eighth vol. p. 134.

admitted by our correſpondent that ſome of the converts to the faith and diſcipline of the *unitas fratrum*, having previouſly imbibed extravagant notions, propagated them with zeal among their new friends, in a phraſeology extremely reprehenſible; and that the Count himſelf ſometimes adopted the very improper language of thoſe fanatics, when labouring to bring them from the extravagance of error to the ſoberneſs of truth. It is added, that much of the extravagance and error, which have been attributed to the Count, is to be charged, not to *him*, but to *thoſe perſons* who, writing his *extempore* ſermons in ſhort-hand, printed and publiſhed them without his knowledge or conſent.

This account of the matter is extremely probable; and while it may ſerve to vindicate theſe reſpectable characters from one of the blackeſt calumnies that were ever circulated againſt men,* it ſhews that Count Zinzendorff and the brethren gave no countenance to thoſe impurities, which, on plauſible evidence, were ſaid to diſgrace their ſociety. They have departed, however, far from the original purity of their principles, if they be amalgamated with that maſs of muſhrooms ſprung from the hot-bed of fanaticiſm and ycleped *the Miſſionary Society*.

The three apoſtles of Methodiſm were Mr. John Weſley, Mr. George Whitfield, and "the noble and ELECT Lady Huntingdon." We have a full account of the birth, life, and tranſactions of each of theſe ſervants of the Lord and revivers of true Godlineſs; and it may ſeem rather ſingular, that, though Weſley was as zealous an opponent of Calviniſm as any of thoſe dignitaries of the church, whom our author calls ſemi-pelagians, he is yet admitted to have been "an eminently favoured ſaint of GOD." But he had the merit of exciting a ſchiſm in the eſtabliſhed church, which, like charity, covereth a multitude of ſins.

Whitfield had all Weſley's zeal with the additional merit of Calviniſtic orthoxy, and *little learning!* Hence it is, that "no *man* ſince the days of St. Paul, not even Luther himſelf, was ever perſonally bleſt to the call and converſion of ſo many ſouls from dark-

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* "I am informed," ſays our candid author, "that the impure and malignant note inſerted by the tranſlator of Moſheim, againſt *the brethren*, in his eccleſiaſtical hiſtory, he would from *conviction of its injuſtice* have expunged: but the copy being ſhewn to the author of *the divine Legation of Moſes*, the biſhop engaged him to let it ſtand, and there it remains a monument of the bitterneſs, bigotry, and falſhood of theſe accuſers of the brethren." It would have been ſingularly obliging in our *impartial hiſtorian* to have ſaid *from whom* he received this curious piece of information! The Biſhop of Glouceſter and Dr. Maclaine were no fools. They could not but be ſenſible that, if real, this was a moſt nefarious tranſaction; and it is not probable that they would firſt *commit a crime*, and then *publiſh* that crime to *defeat* its *object*, and *diſgrace themſelves!*

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neſs to light, and from the power of Satan unto God as George Whitfield. He croſſed the Atlantic thirteen times, to preach the everlaſting goſpel, *with the power of the Holy Ghoſt ſent down from Heaven!!*"

But though no *man* ſince the days of *St. Paul* has been ſo perſonally bleſt as *St. George Whitfield*, yet the *elect lady* ſeems to have been ſtill more bleſt; for ſhe founded colleges, endowed innumerable chapels, and *patronized Dr. Haweis!* There are ſeveral curious particulars in our author's account of this lady, which we regret that our limits permit us not to tranſcribe; but we cannot omit the following, as it ſhews the *real* object of ſome of the methodiſts in "creeping into houſes, and leading captive ſilly women, led away by divers luſts," whilſt it verifies an obſervation of the pious Nelſon, that "love between the ſexes, though it may begin in the ſpirit, generally ends in the fleſh."

Lady Huntingdon, though exemplary in her conduct from a child, wiſhed, till ſome time after her marriage, to eſtabliſh her own righteouſneſs, and "by prayer, faſting, and alms-deeds, to commend herſelf to the favour of the Moſt High and Moſt Holy! The zealous preachers, who had been branded with the name of methodiſts, had now awakened great attention in the land. Lady Margaret Haſtings happening to hear them, received the truth as it is in Jeſus from their miniſtry; and was, ſome years after, *united in marriage with the excellent Mr. Ingham*, one of the firſt labourers in this plenteous harveſt! Converſing with Lady Margaret one day on *this ſubject*, Lady Huntingdon was exceedingly ſtruck with a ſentiment ſhe uttered, *that ſince ſhe had known and believed in the Lord Jeſus Chriſt for life and ſalvation, ſhe had been as happy as an angel!* To any ſuch *ſenſation* of happineſs Lady Huntingdon felt that ſhe was *yet* a ſtranger!" She obtained that happineſs, however, from her connexion with Mr. Whitfield, and *propheſied* to Biſhop Benſon, that, on his death bed, "the ordination of George Whitfield would be one of the few ordinations on which he would reflect with complacence."—"It is worthy of remark," adds the author, "that Biſhop Benſon, on his dying bed, ſent *ten guineas* to Mr. Whitfield, as a token of his favour and approbation, and begged to be remembered by him in his prayers!"

Yet this propheteſs, this genuine Calviniſt, this *elect lady* is repreſented by her panegyriſt as having her heart ſwollen with ſpiritual pride, as "thinking of herſelf much more highly than ſhe ought to have thought, and not ſoberly according as God had dealt to her and her friends the meaſure of faith."* "The ſucceſs attending her efforts, ſeemed to impreſs her mind with a perſuaſion, that a particular benediction would reſt upon whomſoever *ſhe ſhould ſend forth*;†

* Rom. xii. 3.

† We now ſee the propriety of our author's phraſe, "epiſcopal *men*," which appeared to us ſo ſtrange when we firſt met with it.

and rendered her choice not always judicious! She had ſo long *directed the procedures of her connexion*, that ſhe too ſeldom aſked the advice of the judicious miniſters who laboured with her; and bore *not paſſively contradiction.*" This we ſuppoſe is related to prove the truth of Luther's opinion, that Calviniſm tends to *humble* the human heart; and many ſuch proofs the reader will find in our author's account of himſelf and his brethren of the *connexion!*

Thus, "Whitfield too frequently indulged in cenſures of the clergy, which, however juſt they might be, ſeemed the effect of reſentment!"—"He and Weſley, and all of them were always at their work, preaching wherever they could procure admittance into the churches; and *not a little flattered by the popularity attending their miniſtrations!* They muſt have been more than men (they were the *elect)* if they had not been ſo." "The methodiſts" (remember, reader, he is a methodiſt who is ſpeaking) "live in a ſtate of *greater piety* and *ſeparation from the world* than the generality of their brethren. They join in none of the faſhionable amuſements of the age, frequent not the theatres, or ſcenes of diſſipation, court no favour of the great, or human reſpects; their *time* and *ſervices* are *better employed* in the more important labours of the miniſtry, preaching the word in ſeaſon, out of ſeaſon, and *counting their work their beſt wages!*"

We have ſome reaſon to believe that all Calviniſtic methodiſts have not been ſo diſintereſted. One of them, ſaid to be of the elect lady's *connexion*, agreed to hold a rich rectory for a minor, but refuſed to reſign it when the minor became of age, becauſe he had *diſcovered* that the tranſaction was ſimoniacal and illegal. Simoniacal and illegal it certainly was; but had the rector poſſeſſed the ſpirit of our author, he would have contrived to fulfil his engagement, while he prevented the ſimony. He would have paid the tithes to the man, in whoſe favour he had promiſed to reſign the living; but "counting his work his beſt wages," he would have continued his paſtoral relation to the pariſh for the ſake of the ſouls entruſted to his care. Such, we cannot doubt, would have been the conduct of Dr. Haweis, if he had been ſo unfortunate as to enter into a ſimoniacal contract for the living of All-Saints, Aldwinckle!

Through the laſt volume of this work the author embraces every opportunity of expatiating on the Chriſtian zeal of *the London Miſſionary Society*, and pronounces that ſociety to be "certainly of God." We cannot help being of a different opinion. The Doctor and his aſſociates may each be actuated by a diſintereſted deſire to carry the light of the glorious Goſpel into the regions of the ſhadow of death; but it would not be eaſy to perſuade us that God is the *author of confuſion*, or that the doctrines of Chriſtianity will be ſucceſsfully preached among the heathen by men, not only running unſent, but differing ſo widely in opinion as Calviniſts and Arminians, Epiſcopalians and Preſbyterians, Pædo-baptiſts and Anti-pædo-baptiſts!

In vain may the ſociety direct its miſſionaries to abſtain from controverſy, and preach nothing to the heathen but the eſſential doctrines and duties of the goſpel. The miſſionaries are not agreed among

among themſelves what doctrines and duties are eſſential. One thinks the diſtinguiſhing tenets of Calviniſm the moſt eſſential parts of goſpel truth; another diſcovers in thoſe tenets a ſeries of the moſt ſhocking blaſphemies; whilſt a third, admitting their truth, ſees no propriety of inculcating them on the minds of the people. One miſſionary diſcovers in the New Teſtament that the infant children of believing parents ſhould be admitted into the church by the ſacrament of baptiſm; whilſt another is perſuaded that no perſon is a ſubject of Chriſtian baptiſm, who does not actually believe the goſpel. The independent, conſidering the rights of Chriſtians as common, feels himſelf bound to "ſtand faſt in the liberty with which Chriſt hath made him free;" but the epiſcopalian and preſbyterian believe that a miniſtry with the *power of the keys* or the excluſive right of adminiſtering the ſacraments, is the ordinance of Chriſt, to which the multitude of believers are bound to pay obedience; whilſt they differ exceedingly as to the conſtitution of the church, and the channel, through which the power of the keys muſt be derived. Among ſuch heterogeneous miſſionaries, preaching the goſpel to the ſame people, controverſies ſeem to be inevitable; and their labours, inſtead of enlightening the heathen, will only increaſe their prejudices againſt the faith, whenever it ſhall be carried to them in a more regular manner.

In a word, the Miſſionary Society, like this hiſtory of the Church, can do no good, and may be productive of much evil. With this conviction on our minds, we dare not recommend either the one or the other to the public favour; but we readily admit that to preach the goſpel among the heathen is the duty of the church, and that an eccleſiaſtical hiſtory *really* impartial and authenticated by proper references to original authorities, is a deſideratum in Engliſh literature.

Part the firſt, of an Addreſs to the Public, from the Society for the Suppreſſion of Vice, inſtituted, in London, 1802. *Setting forth, with a Liſt of the Members, the utility and neceſſity of ſuch an Inſtitution, and its claim to public ſupport.* 8vo. Pp. 106. 2s. Spragg, 1803.

PREFIXED to this Addreſs, as the beſt preface that could poſſibly be given to it, is the King's Proclamation, "for the encouragement of piety and virtue, and for preventing and puniſhing of vice, profaneneſs, and immorality," iſſued in 1787. Whoever has paid any attention to the ſtate of ſociety, and manners, eſpecially in the metropolis, ſince the period when this proclamation appeared, will eaſily agree with us, that either its principles have been little underſtood, or its precepts moſt flagrantly neglected and deſpiſed. On reading theſe parental admonitions of a prince, who may juſtly be conſidered as the father of his people, in which he declares his reſolution "*to diſcountenance and puniſh all manner of vice, profaneneſs,*

and

and immorality, in all perſons of whatſoever degree or quality, within this our realm," loudly calling on "*all perſons of honour or in place of authority*" to "*give good example by their own piety and virtue,*" and ſtrictly enjoining, on pain of his royal diſpleaſure, *a due obſervance of the Lord's day*, we could not but be forcibly ſtruck by the contraſt between theſe admonitions, and an account in a faſhionable paper of the day, which we had juſt put out of our hands, in which the world are told "the MARQUIS OF BLANDFORD gave a grand concert on SUNDAY EVENING, at his houſe in Piccadilly. *Several very pretty airs*, written and compoſed by the Marquis, were ſung by a French lady of diſtinction. The Marquis played a concerto on a new-invented patent grand piano-forte."* *So* it is, that *perſons of honour* (for the MARQUIS OF BLANDFORD, unfortunately, is not ſingular in his diſplay either of this or of ſome other faſhionable accompliſhments, to an exhibition of which the attention of the public has been called) obey the mandate of their ſovereign, and *give good example* to their inferiors! We do not mean to ſay, for the aſſertion would be falſe, that perſons of rank are more vicious, profane, and immoral, than the other claſſes of ſociety; the contagion pervades, in a greater or leſs degree, the whole ſocial maſs, but certainly, moſt of all, the *lower orders* of the community. Still, thoſe in high life ſhould know, that it is their duty, as their ſovereign has told them, to ſet good examples, and *ſo* to prove themſelves worthy the wealth and the honours which they enjoy.

Another part of the proclamation ſuggeſted another *contraſt* to our minds. His Majeſty commands, among others, all his *Juſtices of the Peace*, and all his other officers and miniſters, both eccleſiaſtical and civil "to be very vigilant and ſtrict in the diſcovery and the effectual proſecution and puniſhment of all perſons who ſhall be guilty of exceſſive drinking, blaſphemy, profane ſwearing and curſing, lewdneſs, profanation of the Lord's day, or other diſſolute, immoral, or diſorderly practices; and that they take care alſo effectually to ſuppreſs all public gaming houſes and other looſe and diſorderly houſes." To ſay that no obedience has been paid to this command would certainly be to calumniate the magiſtracy, and to exceed the truth. But while we admit the juſtice of the praiſe beſtowed, by this ſociety, on the new police eſtabliſhment, to which they confeſs their obligations, we cannot but expreſs our ſurprize and concern, at the impunity allowed to *profane ſwearing* and *curſing*, *lewdneſs*, *profanation of the Lord's day*, and *other diſſolute*, *immoral*, and *diſorderly practices*; as well as to *gaming houſes and other looſe and diſorderly houſes*, in a diſtrict the ſuperintendance of which is veſted in an office, expreſsly excluded from the regulations and proviſions of the *Police Act*. Every inhabitant of the metropoliſ, in the habit of paſſing through that part

* Morning Poſt, Tueſday, March 8th.

of

of the town, or of frequenting the theatres, muſt know that theſe abominable practices prevail there, to an enormous extent; that acts of lewdneſs and obſcenity are nightly, and almoſt hourly, committed, and public brothels kept, under the very noſe of the magiſtracy; of a magiſtrate, too, who has reſources, in the chief engines of police, men and money, greater than the combined reſources of all the police offices, properly ſo called, in the metropolis. Let any one look over the public accounts, recently publiſhed; ſee what ſums have been granted to this office; then examine the ſtate of the diſtrict in its immediate vicinity; and decide whether the effect produced has been adequate to the means employed. In ſhort, it is a matter of doubt whether any one of his Majeſty's commands, contained in his proclamation, has been there obeyed. Yet has the firſt magiſtrate of that office aſſumed the diſtinctive appellation of *Chief Magiſtrate of the Police*, an appellation adopted by none of his predeceſſors, and implying a power incompatible with the juriſdiction aſſigned to the police magiſtrates by an act of the legiſlature; and exerciſing an authority, never before exerciſed or claimed, by any magiſtrate, and leading to the eſtabliſhment of an imperium in imperio, better calculated to defeat than to promote all the ſalutary purpoſes of a well-regulated police. Were indeed ſuch power and ſuch authority exerciſed with wiſdom and energy, for accompliſhing the important objects of his Majeſty's proclamation; for diſcountenancing and promoting vice, whatever form and ſhape it aſſumes; for checking crime in its infancy, and ſo reclaiming its youthful votaries as to render them uſeful members of the community; for preſerving public decency and decorum, ſo as to prevent the ſtreets of the metropolis from being ſcenes for the contamination of the minds and morals of youth, and deſtructive of all decency and order; were they ſo exerciſed, we might be tempted to overlook, in favour of their effects, the irregularity of their aſſumption. But when the vicious practices ſo properly reprobated by our virtuous Sovereign are more prevalent, when decency and decorum are more openly and more frequently violated, in this diſtrict than in any other diſtrict of the metropolis, ſuch aſſumption ſtands without excuſe and without palliation. If the utility and activity of an office were, indeed, to be collected from the details of examinations, and re-examinations in a newſpaper, as multiplied and as proper as the puffs of a Puckwood or a Brodum, the office in queſtion might juſtly claim a proud pre-eminence of merit. But it ought not to be forgotten, and indeed it appears not to be forgotten by other magiſtrates, that the publication of *ex-parte* proceedings before a juſtice is not only highly improper but groſsly unjuſt; and has been frequently reprobated by our judges, and even declared from the bench to conſtitute an *indictable offence.*

Our readers will pardon, in favour of the motive, this digreſſion into which we have been involuntarily led, by our deep concern at ſeeing ſo little attention paid to his Majeſty's proclamation in a quarter where the greateſt means exiſted for giving it full effect. The ſubject,

ſubject, however, is one of too much importance, and embraces objects too multiplied and of too great intereſt, to be incidentally diſcuſſed, in the review of a book. We truſt, however, that the noble lord who preſides over this department of the ſtate, with no leſs honour to himſelf than advantage to the public, and whoſe principles and whoſe conduct alike entitle him to the reſpect and eſteem of the virtuous and the good, will direct his attention to it, and convinced we are that, unleſs the neceſſary information be withholden from him, his lordſhip will be led to view it in the ſame light with ourſelves.

The addreſs of the ſociety opens with a too juſt view of the moral ſtate of the country, at the period at which its labours commenced. It is a gloomy picture, but it ought to be attentively ſtudied. It is with the moral, as with the political, ſtate of the country, however melancholy, however gloomy, unleſs we have the courage to look it in the face, we ſhall never have the means of improving it.

"It is a truth too evident to be denied, not only that vice has of late advanced upon us with almoſt unexampled rapidity; but that it has aſſumed a more bold and daring appearance, ſtalking abroad in open day, both in defiance of ſhame, and of the correction of the laws. Not only have thoſe habits of propriety, thoſe cuſtomary regularities, that exterior and preſcribed decency of conduct, 'which deprive vice of its groſſneſs,' gradually declined, and almoſt wholly diſappeared from among the lower orders: but a laxity of principle, a ſtupid indifference to virtue and religion, a morbid diſſoluteneſs of morals, appear more or leſs to have pervaded all ranks of ſociety. Our times have witneſſed not only the moſt ſanguinary revolution of ſtates, but a moſt awful revolution of human ſentiment. Thoſe cuſtoms and opinions and feelings which age had rendered venerable, and preſcription had ſanctioned, the truth and excellence of which our anceſtors * had approved both by their precept and their example; thoſe principles on which their conduct was grounded, and which they have tranſmitted to us, as an ineſtimable treaſure, have been openly contradicted and inſulted, and rejected as the bigoted notions of antiquity, or as the weak and driveling errors of childhood. All claim to preſcription has not only been boldly challenged, but poſitively denied: the allowed feelings of our nature have been outraged: Religion,† the connecting bond and ſecurity of ſociety, has been exploded: and into ſo deſperate a

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* "Plus apud me ANTIQUORUM AUCTORITAS valet—was ſaid by no mean man of antiquity: it is a baſe, ſhallow and overweening preſumption, the ſure offſpring of ignorance and vanity, which prompts us to arrogate all claim of wiſdom to ourſelves, to deſpiſe the experience of ages, to undervalue the proprieties of cuſtom, and to conſider the wiſdom of our foreſathers as inferior to our own."

† "It ſeems ſcarcely to have been a doubt with an heathen, whether if even ſuperſtition, the ſhadow of true religion, were aboliſhed, ſociety would not diſpart and fall to ruin—Atque haud ſcio, an, pietate adverſus deos ſublatâ, fides etiam, et SOCIETAS HUMANI GENERIS, et unà, excellentiſſima virtus, juſtitia, tollatur.—*Cic. lib.* 1. *de nat. Deor.*"

deluſion

deluſion has the pride of human ability hurried the fallible intellect of man, as to tempt him calmly to prefer ideal ſyſtem to practical experience; to ſacrifice all our certain enjoyments to the uncertainty of ſpeculation; to offer up millions as victims of fallacious theory; and, to complete the meaſure of human inſanity, even to proſtrate Revelation at the feet of Reaſon.‡ Through the mercy of God, the tempeſt has indeed paſſed over us; but though its fury have ſubſided, its waſting effects but too ſenſibly remain. The paroxyſm of our diſeaſe has abated; but we are left ſhattered and diſtracted. But too evident marks of moral infirmity appear among us. Thoſe pernicious principles which were of late openly defended, have indeed, by the bitterest experience, proved themſelves to be fallacious. That tree which was planted by infidelity, and nouriſhed by licentiouſneſs, has been found to promiſe but deluſive bleſſings; blaſt and mildew have fallen from its leaves, and its fruit has been deſolation and death. We ſhould willingly indeed indulge the pleaſing hope that it is almoſt eradicated from among us; that we have witneſſed its baneful influence, and are convinced that death alone can be its produce. Yet, the moſt favourable view of our preſent condition muſt convince us, that even ſhould the plant be deſtroyed, its poiſonous effects have not altogether diſappeared. Our ſoil is ſtill tainted; ſociety is ſtill infected;* religion is gradually waning into

‡ "The character of ATHEISM and TREASON combined is not new; its principal features are the ſame as they were above eighteen hundred years ſince.—Its appearance is the ſame—Color ei exſanguis, fœdi oculi.—Its mind is the ſame—Animus impurus diis hominibuſque infeſtus.—Its language is the ſame—Itaque omnis gratia, potentia, honos, divitiæ, apud ILLOS ſunt—the noble and opulent—NOBIS reliquerunt pericula, repulſas, judicia, egeſtatem—etenim quis mortalium, cui virile ingenium eſt, tolerare poteſt, ILLIS divitias ſuperare, quas profundant, in exſtruendo mari, et montibus coæquandis; NOBIS rem familiarem etiam ad neceſſaria deeſſe? ILLOS binos, aut ampliùs domos continuare: NOBIS larem familiarem nuſquam ullum eſſe. Its pretext is the ſame; liberty muſt ſtill be a cloak for licentiouſneſs—Quin igitur expergiſcimini? en illa, illa; quam ſæpe optaſtis, LIBERTAS.—Its lure is the ſame—Tum Catilina polliceri tabulas novas, PROSCRIPTIONEM LOCUPLETIUM, magiſtratus, ſacerdotia, rapinas, alia omnia, quæ bellum atque lubido victorum fert.—Its extinction is equally formidable; it dies in deſperation and madneſs—In confertiſſumos hoſtes incurrit, ibique pugnans confoditur—and let us not omit what rouſed this dreadful monſter into action—Incitabant præterea CORRUPTI CIVITATIS MORES.—Let it be remembered, that this period of the Roman empire was almoſt immediately ſucceeded by a ſtate of anarchy and confuſion; and that when order was reſtored, it was on the ruins of civil liberty—May God grant that this leſſon be not loſt upon us!"

* "We have but too authentic information of this fatal truth. 'For the authority of religion and government, the duty of allegiance, the regularity of ſubordination, and the reſpect due to ſuperiors have been much weakened here—though the flame has been ſmothered before it could break out: and I am much miſtaken, *if you have not every one of you ſeen this in the inmoſt recess of each private pariſh.*'—Biſhop of Oxford's Charge, p. 7.—This is no common authority, it is ſpoken e Cathedrâ, by a Biſhop to his aſſembled clergy."

formality;

formality; a general negligence, not to say a diſeſteem, on this important ſubject, but too evidently prevails; undue freedom of thinking has produced an undue freedom of action; the preſcribed barriers of exterior decency are ſurpaſſed; and by gradual encroachments, vice is daily making ſuch inroads among us, that, unleſs it be timely oppoſed, it affords but too certain a preſage that religious principle will be ſwept away; that general licentiouſneſs will abound; that the 'cramps and bearings' which hold ſociety together, will yield to the common preſſure; and that when 'the meaſure of our antiquity' is completed, God will 'ſurely be avenged on ſuch a nation as this."

Such being the ſtate of the country the neceſſity of ſuch an inſtitution as this, for the ſuppreſſion of vice and immorality, will not be denied by any man who wiſhes to meliorate and improve it. The means by which the ſociety propoſe to accompliſh the objects which they have in view, are here unfolded, and appear perfectly unexceptionable. They admit none as members but ſuch as are members of the eſtabliſhed church, and they aſſign a very ſatisfactory reaſon for this precaution, which even the diſſenters themſelves cannot diſapprove. In their choice of members more reſpect is paid to *character* than to *opulence*; there is no fixed rule of ſubſcriptions, (a guinea is the general ſubſcription, but more and leſs are received), and they expreſs themſelves "more deſirous of obtaining reſpectable perſonal patronage, than extenſive pecuniary aid."

"The outline of the objects the ſociety propoſe to effect is very comprehenſive: it is, in brief, firſt, their intention to apply themſelves to principles, knowing that if the ſource be pure, the ſtream will be pure alſo. With this purpoſe, they begin by putting thoſe laws in force, which provide, as far as they appear to be practicable, FOR THE REGULAR OBSERVANCE OF THE LORD'S DAY. They are attempting to correct the general profanation of the ſabbath, the ſcandalous irregularities and indecencies of which, at preſent committed, threaten to break down the diſtinction between that conſecrated day, and the ſix of ordinary labour; and to obliterate all ſenſe of religion, by depriving the ſabbath of that diſcriminating character which marks it as a day devoted to God, and as particularly ſet apart for his worſhip. They will endeavour to prevent artificers from working at their ordinary callings; the carrying on of trades; the vending of their goods by ſhopkeepers; the open diſplay of wares, but little differing, in appearance, from that of any ordinary day of ſale; publicans from entertaining perſons unlawfully, and other enormities, which make religion a habit, and deſtroy all reſpect for the Lord's Day. At the ſame time they will temper their exertions with moderation, and be cautious in diſtinguiſhing between wilful and wanton violations of the ſabbath, and acts of duty and neceſſity.

"Allied to the above is another evil, which is of no inferior magnitude at the preſent day. Infidelity and inſubordination, foſtered by the licentiouſneſs of the preſs, have raiſed into exiſtence a peſtilent ſwarm of BLASPHEMOUS, LICENTIOUS AND OBSCENE BOOKS AND PRINTS, which are inſinuating their way into the receſſes of private life, to the deſtruction of all purity of ſentiment, and all correctneſs of principle. The ſuppreſſion of this growing evil, has been one of the primary objects of the ſociety's attention;

attention; in effecting which, it has appeared, and does ſtill appear to them, that they cannot give too vigorous an energy to the execution of the laws. Like contempt of the ſabbath, this alſo aims to vitiate or annihilate the influence of principle; it tends moſt wickedly to pollute and inflame the minds of the young and innocent, and to quicken the poiſonous ſeeds of innate corruption, into immorality and vice. So alarming, indeed, is the progreſs of this malignant evil, that it appears to claim a very decided attention in the future deliberations of this ſociety.

"It would be tedious to mention particularly the whole of thoſe irregularities, indecencies, and crimes, of which breaches of the law conſiſt, and which, in their effects, are ſo prejudicial to the intereſts of the community. Among others, is the PREVENTING OF FRAUDS, IN SELLING BY FALSE WEIGHTS AND MEASURES; THE PROTECTING OF FEMALE INNOCENCE, BY THE PUNISHMENT OF PROCURERS; THE CORRECTING THE COMPLICATED EVILS, RESULTING FROM LOTTERIES; THE REFORMING OF EXCESSES, COMMITTED IN RIOTOUS AND DISORDERLY HOUSES, BROTHELS, AND GAMING HOUSES; THE PUNISHING OF BREACHES OF THE PEACE, PROFANE SWEARING, LIBELLING, AND CRUELTY TO ANIMALS. Their object is to diminiſh the groſs maſs of public enormity, to circumſcribe the waſting contagion of vice; to bring back a ſenſe of public decency and morality, and by a temperate enforcement of the laws, to effect a general reſpect for civil order and religion."

Theſe are moſt laudable objects, and it muſt be the fervent prayer of every friend to religion and ſocial order, that in their efforts for the attainment of them the ſociety may meet with the moſt full and complete ſucceſs. We cannot but conſider it as a favourable ſymptom, amidſt the general gloom which pervades the moral horizon, that this inſtitution can already boaſt of more than *five hundred and fifty members*, among whom are many as reſpectable characters as any in the country.

No fears need be entertained, that the meaſures of reform adopted by the ſociety will degenerate into *puritaniſm*; indeed the dread of ſuch imputation appears to us to have betrayed the framers of this addreſs into an error of an oppoſite tendency, namely, into an exceſs of *moderation*, bordering on affectation, their profeſſions on that head being urged again and again even to *ſatiety*; indeed, in the courſe of a few pages, that word is repeated much oftener than it is throughout the *ſcriptures*, theſe gentlemen being evidently determined to comply with the ſcriptural injunction, by making their "moderation known unto all men." Actuated by this fear, they go ſtrangely out of their way, in order "utterly, and ſolemnly, to diſclaim all interference with politics, properly ſo called." This ſurely, was a work of ſupererogation; nor does this *ſolemn* declaration, which looks like the vain attempt of weak minds to conciliate minds ſtill weaker, convey the meaning which they wiſh it to convey. They, very properly, and with becoming energy, inveigh againſt the prevailing ſpirit of *inſubordination*, which pervades every claſs of ſociety, and pledge themſelves to uſe every effort, individually and collectively, to check and to deſtroy this ſpirit, which they juſtly conſider as highly deſtructive

of

of ſocial order. Now this is, moſt certainly, a direct "interference with politics, *properly ſo called.*" For 'tis the firſt duty of the politician to provide for the preſervation of ſocial order, and the maintenance of ſubordination in ſociety. But the fact is, that they intended to diſclaim all intention of interfering with the ſquabbles of party, or with thoſe temporary or partial queſtions which ariſe between the miniſtry and their opponents, and which are generally diſtinguiſhed by the appellation of *the politics of the day*, but which certainly are not politics *properly ſo called.* We notice theſe errors, becauſe they diſplay a ſpirit and a temper unworthy of men aſſociated for the accompliſhment of ſo laudable an object; they beſpeak a timidity of diſpoſition, a weakneſs of mind, and a ſervile deference to fooliſh, abſurd, and miſchievous prejudices, wholly unworthy their attention. Let them go ſtrait forward with the noble work they have in view; let them not be turned aſide by the cavils of the weak or the attacks of the wicked; let them, indeed, never loſe ſight of the obligation impoſed on judges and magiſtrates to *adminiſter juſtice in mercy*; but, at the ſame time, let them never forget that miſplaced moderation to criminals is, often, injuſtice to the innocent, and inhumanity to the public.

In their eagerneſs to deprecate all ſuſpicion of being actuated by violent or quixotic motives, they feel it neceſſary to declare that "they are by no means undertaking that wild, extravagant, and *impoſſible* taſk, the total ſuppreſſion of vice, or waging an idle war of extermination againſt it." Surely it cannot be neceſſary to declare that they have not undertaken that which every one knows it is impoſſible to execute! But their *moderation* abſolutely degenerates, as they proceed, into modern *candour* and *liberality*; for they tell us that it is not their intention "to ſhock the *feelings of modern life*" (an expreſſion, by the bye, not very correct, nor very intelligible) "by attempting to circumſcribe thoſe ordinary qualifications, which the *enlarged freedom of the preſent times* has ſanctioned and preſcribed." If the *gratifications* to which they allude be *illegal*, or included in the prohibitions of the royal proclamation, they do not perform their duty, nor fulfil their engagements with the public, if they exert not their efforts to ſuppreſs them; and if they be not of this deſcription, 'tis perfectly needleſs to diſavow an intention of circumſcribing them. But the remark is worſe than uſeleſs; for they ought to have been aware that *gaming*, *profanation of the ſabbath*, *fornication*, and *adultery*, are among the *ordinary gratifications which the enlarged freedom of the preſent times has ſanctioned* and encouraged; and yet it never was their intention to extend their *moderation* and forbearance, to ſuch offences and ſins. Again—"Moderation and caution are neceſſary to diſtinguiſh between thoſe groſs vices and unbecoming irregularities, which at all times threaten the well-being of ſociety; and theſe acts which former times have conſidered as *aberrations from rectitude*, for the ſuppreſſion of which they have provided legal correction, but which the *refinement of modern life* admits as practicable and indifferent." This

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is declamatory jargon. When theſe gentlemen ſhall condeſcend to ſpecify what *aberrations from rectitude* our anceſtors puniſhed which are inferior in the ſcale of offences to *unbecoming irregularities*, and which, though objects of puniſhment, were not admitted as *practicable* until the *refinement* of *modern life*, (which, we ſuppoſe, is ſynonimous with *the enlarged freedom of the preſent times*) rendered them ſo, we ſhall be prepared to anſwer, becauſe we ſhall underſtand, them, which is really more than we do at preſent. "Indecency"—they add—"*at one period of civilization is conſidered as decency at another*: and, doubtleſs, if our anceſtors could view the increaſing luxuries of our modern times, they would condemn many of our allowed cuſtoms and habits as exorbitant and indecent, as they exceed that meaſure, which they preſcribed to themſelves." Unqueſtionably that which is conſidered as *decent* in a ſtate of nature is juſtly regarded as *indecent* in a ſtate of civilization; but we never before heard the reverſe of this propoſition aſſerted to be true; nor increaſe of knowledge alledged as a juſtification for increaſed *indecency*. Admit the principle and preſs the argument as far as it may be carried, and the impropriety of any inſtitution for the ſuppreſſion of vice and immorality may eaſily be demonſtrated. We are moſt deeply concerned to ſee ſuch unguarded paſſages in an addreſs which contains ſo much excellent matter, and coming from a ſociety ſo truly reſpectable.

A brief outline is given of the hiſtory of ſimilar eſtabliſhments in former times, and their beneficial conſequences are ſhortly, but ſatisfactorily, ſtated. In the following note are ſome very juſt remarks.

"There are, perhaps, *four* deſcriptions of perſons, from whom either oppoſition or diſcouragement may be apprehended, in an attempt to correct the depravity of public morals. *Firſtly*, thoſe whoſe intereſt it is, to encourage ſuch depravity, as their means of ſubſiſtence are public plunder, and lawleſs ravage; theſe are the avowedly ſcandalous, and licentious: as the exertions of a Society for the Suppreſſion of Vice, would deprive ſuch of the unlawful means of a wretched exiſtence; and as there are no common principles on which they can argue, it would be vain to apply to them for ſupport.—*Secondly*, thoſe who confound reformation and innovation together, and who can ſee no difference between the commanding neceſſity of amendment, and the raſhneſs of ſpeculative novelty. Such may be met upon their own principles: and on the preſumption, that the condition of ſociety is not ſtationary, that it is ever varying either towards an advancing or retrograde ſtate; it muſt be evident that it is ever innovating towards a new condition: in the one inſtance, it is that increaſing novelty which is always to be deſired, and which ripens to perfection: but in the other, it is verging towards deterioration, and conſequently every approach it may make towards ſuch a condition, is an innovation, which by gradual encroachments, may attain ſuch a preponderance, as not only to endanger, but to deſtroy ſociety.—*Thirdly*, ſuch as inconſiderately ſay; this is but an old complaint revived, we have always been told 'omnia ruunt in pejus,' things are daily growing worſe; they have, however, been tranſmitted to us by our anceſtors, they were good enough for them, they are good enough for us, they will laſt our time. To ſuch it may be anſwered; our anceſ-

tors, indeed, have tranſmitted theſe things to us, but it may be doubted, whether they would have been even ſuch as they are at preſent, unleſs they had exerted themſelves to repreſs the licentiouſneſs of their times. And as to their laſting our time, ſo rapid is the progreſs of corruption, that even this ſelfiſh aſſurance is far from amounting to certainty.—*Fourthly*, ſuch as behold all things with indifference, which do not immediately affect their particular intereſts; who apprehend no danger, who calmly ſee events paſſing before them without regarding their conſequences, or conſidering that though they may not be immediately deſtructive, yet their future effects may be eventually ſo, and thoſe, perhaps, not very remote. This deſcription will probably be the moſt numerous: to ſuch it may be ſaid, that inſenſibility to danger, ſo far from diminiſhing, does but increaſe it; that careleſs ſecurity is frequently overtaken, unprepared and unawares; that by remaining ſupine and unconcerned, we do but invite and accelerate the approach of danger; that it is not by indolent inexertion, but by active and energetic efforts that our ſecurity can be enſured. Nor can the Society omit to mention, and to lament, 'the unkind neutrality of friends,' of ſuch as are aware of the danger, and are anxious to ſave, but whoſe exceſſive caution inclines them to withhold their ſupport, and decline advancing to aſſiſt them, till the meaſure have either arrived at full maturity, or dwindled into inſignificance and failure, probably through want of ſuch aſſiſtance. They would, however, conjure the above deſcriptions of men to pauſe, to look around them, and to compare the preſent times with thoſe they have recollected; and then calmly to reflect whether, if the courſe of corruption remain longer unoppoſed, its rapid advances will not be daily maturing us for diſſolution?"

We ſhall conclude our review of this addreſs, with another extract, which is replete with judicious obſervations, and ſound reaſoning, and on which we have the ſatisfaction of being able conſcientiouſly to beſtow our unqualified commendation. 'Having adverted to the ſceptics and infidels who wrote at the early part of the laſt, and at the cloſe of the preceding, century; the writer thus proceeds.

"We, indeed, have not only had to encounter the ſame principles which threatened them with deſtruction, we have received them with that progreſſive increaſe of infidelity which, under the foſtering malignity of Bolingbroke and Hume, has been gradually matured into the full growth of blaſphemous and treaſonable outrage; we have received them, trickt out in all the diverſified plumage of modern imagery; no means have been left untried to render them engaging; they have aſſumed all appearances; they have been addreſſed to all claſſes and conditions, with ſingular verſatility of argument, and captivating dexterity of talent. The old artillery of infidelity has been newly furbiſhed and mounted, and inſtead of ſending one ball directly to the mark, it has diſcharged an heterogeneous maſs of combuſtible matter, which has burſt and ſcattered its deſtructive fragments in every direction; no age or ſex, no rank or degree, has eſcaped it; it has weapons ſuited to all ages and conditions; it attacks the learned with deep reſearch and metaphyſical diſquiſition: it attacks the unlearned with bold paradox, vulgar abuſe, malicious inſinuations, or degrading compariſon in ſongs and ballads, and ludicrous or ſentimental tales: nay, even the nurſery is not exempt from its invaſion; almoſt from the horn-book it

commences

commences its advances; perverted hiſtories, inſinuating tales of frothy ſentiment, doubtful morality, or exceſſive feeling, are ſo aſſiduouſly applied and artfully adapted, from the age of five to that of fifteen, that it is but too much to be feared, from its progreſſive influence from the child's tale to the finiſhed novel, the youthful mind not unfrequently confounds unſtable notions with religious principle, or inſenſibly ſurrenders itſelf up to the fallacious ſuggeſtions of philoſophiſm.

"Theſe deſtructive evils, indeed, are by no means confined to the operation of our own infidel principles; the continent has, doubtleſs, infected us, and ripened the corruption: but, even among ourſelves, it has been cheriſhed during the whole of the laſt century, and though it cannot be denied, that its growth has been, in ſome meaſure, prevented by the Religious and Reforming Societies of our anceſtors; yet, from time to time, it has acquired but too powerful acceſſions of ſtrength even from our own depravity. But when, in addition to the plenteous ſource of home corruption, we conſider the fatal influence of vicious principle which has inundated us not only from our neighbours, but from other parts of the continent; when we conſider that the reſervoir has burſt with fearful ravage, and that all Europe is deſolated with the ſame deſtructive evil; when we conſider with what avidity infidelity has been received, how generally encouraged, and with what difficulty reſigned; it will appear that religious principle has had to encounter much more numerous adverſaries, much more forcible oppoſition than in the former periods of ſociety above alluded to; in thoſe times ſcepticiſm abounded, in ours avowed infidelity and atheiſm: in thoſe times principle was but covertly and guardedly invaded, in ours the aggreſſion is daring, ſhameleſs, and declared: in thoſe times, infidelity was almoſt confined to the learned, in ours, it is made level to the meaneſt capacity, and poiſons all alike: in thoſe times but few attacks were made upon principle, and thoſe ſcattered, irregular, and undigeſted, in ours, the ſubverſion of it is attempted on ſyſtem and deſign: in thoſe times licentiouſneſs prevailed becauſe virtue was dormant, in ours it riots in juſtified allowance, the baneful offſpring of perverted reaſon: in thoſe times vice had not loſt her bluſh, and hypocriſy ſtill bore the garb of virtue, in ours, vice aſſerts the name of virtue, aſſumes her form, and challenges her rights: in thoſe times infidelity itſelf allowed the moral principles of Revelation to be commendable and juſt, in ours they are the pitiable weakneſs of idiotcy, or the fallacious viſions of dotage: they had, at leaſt, the conſciouſneſs of evil; and though, perhaps, practical atheiſts, would have ſhuddered at the charge of a deliberate denial of their Maker; we, on the contrary, juſtify our deſertion of him on principle; we do not merely ſtand without in indifference and wavering heſitation; but we ruſh into the ſanctuary, and, with unhallowed voice, declare it to be empty of the Divine Preſence: in fine, what with them was the offſpring of indifference and ſcepticiſm, is, with us, the reſult of deliberate denial, of principled, if the term may be ſo proſtituted, and declared unbelief.

"It is, indeed, far from the intention of the Society to aſſert, that this pernicious and perverted ſpirit is generally avowed, that it is allowed by all, or even by the majority of thoſe who are infected by it, on the broad ground of principle; but, though it may not be openly acknowledged, yet, are not its ramifications and bearings but too generally viſible? and, though in the full breadth of its malignant light it would be denied, yet, are not its tints and ſhades ſo artificially diſpoſed as to avoid diſcovery in-

deed; but yet, to give a moſt powerful effect. It can ſcarcely be neceſſary to mention, for it is almoſt too obvious to remark, that derelictions of duty to parents, to magiſtrates, or to God, are openly vindicated at the preſent day, on the falſe ground of the injuſtice of prejudicing the mind, or depriving it of its natural freedom, by the impreſſion of any previous ideas. Is not the principle of religious duty dwindled away, and confined to no further obligation than a mere external compliance? Is not that of ſubordination to government, reſolved into the determination of every man's private will and particular opinion? Is not the youthful mind reſtleſs and uneaſy under parental reſtraint? and does it not aſſert an early claim to independence from every kind of authority? That ſuch a lamentable relaxation of principle exiſts muſt be but too evident to all, for its effects are ſtriking and arreſt and challenge obſervation.

"What, then, is our practice? What is the effect of principle thus corrupted and diſtorted? When the mound is burſt away, the waters ruſh forth in one overwhelming torrent; when good principle is broken down, practice muſt be vicious and depraved. What is the effect of the relaxation of *religious principle?* In the violation of this we may diſcover, that of all others. How is the ſabbath obſerved among all orders? Is not that diſtinctive character which marks it as a day devoted to God, rapidly fading away? In a neighbouring nation we have ſeen God's appointed ſeventh day exchanged for the tenth; and the removal of this external obſervance of the ſabbath has had a powerful effect in obliterating reſpect for Revelation. By our adherence to forms, we may, at leaſt, preſerve religion from oblivion; they are the walls and ramparts to protect it, but without forms it cannot nationally exiſt: every aberration, therefore, from received ordinances, is but a ſtep towards the total abolition of that which the ordinance is inſtituted to preſerve. If, therefore, God's appointed day be diſregarded, what ſhall enſure reſpect for Revelation itſelf? Inſtances of neglect of the ſabbath are numberleſs, not only in the lower, but in the higher and middle ranks of the community: not only do artiſans and labourers exerciſe their ordinary callings, but even the higher claſſes conſider it as an open day, as a day of no particular obligation. Thus the influence of bad example infects the whole of ſociety, and the ſabbath returns not as a day of religious obſervance, but of worldly pleaſure or indolent vacuity. What then are the conſequences of this breach of duty?—unbounded licentiouſneſs in ſpeaking of God, open profanation of his name, not a diſtaſte alone, but a contempt for Revelation, vulgar oaths, coarſe execrations, an oblivion of divine ſuperintendence, and a frigid unconcern, a torpid diſregard for our moral welfare here, on account of our raſh contempt of what Revelation teaches us ſhall be hereafter.

"If then God be deſerted, how ſhall we perform our duty to man? what is our practice with regard to one another? preciſely ſuch as might be expected, when the authority and ſanction, and end are forgotten: what is it in that primary relation from which all others emanate? how is the marriage vow obſerved? if any ſubject of morality have met with particular violation in the preſent times, it is this: adultery has of late been more deſtructive to our domeſtic repoſe, than in any former period of our hiſtory. What next is that of parents? much care is doubtleſs taken to form the exterior, accompliſhment has done what it can to varniſh over our infirmity: fictitious feeling has aſſumed the appearance of true compaſſion; and that ſobriety of manners, that ſolidity of conduct, that chaſtity of morals, which

religious

religious principle can alone effect, have ſubmitted to a ſhewy exterior, an oſtentatious diſplay of affected ſentiment, and a ſuperficial flippancy of remark: a reſtrained and cautious and manly compliance, has given way to a falſe candour and liberality, which make but ſmall diſtinction between good and evil, and accept virtue or vice, with almoſt indiſcriminate cenſure or applauſe. But too general a negligence prevails among parents, in inculcating thoſe principles on which any ſolid moral ſuperſtructure can be raiſed, and the youthful mind miſled by a falſe and flimſy education, miſtakes ſhadow for ſubſtance, and places its point of perfection in exterior accompliſhment, rather than in ſound and ſtable, and conſcientious rectitude of life. What then is the conduct of the next relation? If parents have neglected to inſtil proper principles, how can they expect proper conduct from their children? Religion, the main ſpring of moral action, if taught at all, is taught in ſo ſuperficial and curſory a manner, that but few preciſe ideas are received into the mind, and the heart remains callous and inſenſible to thoſe peculiar motives which Revelation propoſes as the baſis and incentives of morality: hence that morality which prevails, is rather heathen virtue, improved from the ſtolen light of Revelation; while the jewel Revelation itſelf, whoſe faint ray illumines this gloom of heathen night, is paſt by, forgotten, and neglected, deprived even of the credit which is due to the confined advantages it is permitted to produce. Can it then be a cauſe of wonder, that modern youth are deſtitute of that decency of deportment and propriety of manners, which we denominate *reſpect?* No longer do we ſee that retiring modeſty, that diſtant and humble ſubmiſſion, which by keeping each in his proper place, preſerved the great fabric of ſociety firm and indiſſoluble. Our youth, at preſent, are diſtinguiſhed by a premature aſſurance, a preſumptuous independence of manners, which aſſert an undue exaltation in the ſcale of the community, and threaten to deſtroy that ſubordinate degree ſubſiſting between youth and manhood; from what does this evil ariſe? but from a want of true principle, and the inſinuating influence of thoſe pernicious maxims, which under the late uſurpation of reaſon over revelation have been ſo induſtriouſly and fatally diſſeminated.

"Let us carry our view then from particulars to generals—if there be no reſpect at home, can it be exerciſed abroad? if ſubordination be relaxed in the primary relation of duty, how ſhall it be expected in thoſe but of ſecondary, or of more remote importance? if the father of the family be diſreſpected, what ſhall enſure reſpect to the father of the ſtate? the different ſhades in the great tablet of human duty, are ſo intimately blended with each other, are of ſo nice a diſpoſition, that if any be removed, they ſpoil the piece of that harmony and tone which produce a conſiſtent effect: thus, if the marriage vow be deſpiſed, parental ſolicitude will relax, and filial ſubmiſſion will be ſought in vain: and if that firſt degree of ſubordination be defective; the mind is diſpoſed to bear any authority with uneaſineſs; and thus, where private obligation is neglected, the general obligation due to the authority of government will be alſo undervalued and neglected. It cannot ſurely be neceſſary to inſiſt on that grievous decay of the practice of public ſubmiſſion, that intolerant and haughty inſubordination, which have ſtampt ſo fatal a character on our day:—we have ſeen all the acknowledged principles of ſubmiſſion and authority derided and denied: we have ſeen their deſperate effects; thrones trembling under their lawful poſſeſſors; ſovereigns hurled from the proud heights of regal

ſplendour, and reduced to the utmoſt depths of humiliation and diſtreſs; let groaning Europe, at this moment declare; let ſociety, at large, bear witneſs, not only to the preſent evils inflicted on her by this deſtructive peſtilence, but alſo to the grievous apprehenſions ſhe labours under, that a diſtant futurity alone, will witneſs her recovery from them. If ſubmiſſion to government be relaxed, the laws which iſſue from, and are ſanctioned by it, muſt alſo be diſregarded. Thus we find that a general diſreſpect prevails for authority, from the higheſt to the loweſt condition of it. If we add to theſe, the numberleſs inconveniencies which ariſe from the diſſemination of this intolerant principle, in the refractory and rebellious ſpirit of ſervants, of artiſans, and of thoſe other relations of which civil ſubordination conſiſts: and if we ſuperadd to theſe, that powerful ſource by which our corruption is increaſed, the inordinate licentiouſneſs of the preſs, and the enlarged opportunities of vice, derived from the increaſe of our wealth, our commerce, our luxury, and our population; we ſhall have but too juſt cauſe to decide on the alarming condition both of our principles and our practices: we ſhall have to lament, that ſo far from their being no preſent neceſſity for attempts at reformation, it is yet more urgent, yet more imperious than it was in thoſe former times; and reaſon will lead us to conclude, that if reformation ſocieties were eſtabliſhed when principle was leſs diſtorted, and practice leſs flagitious, the ſame means increaſed in proportion to the increaſed magnitude of the object, may at preſent be effectual, may arreſt our rapid progreſs to moral diſſolution, ſatisfy ourſelves that we have not been idle ſpectators of the miſery that is impending over us, and convince our poſterity that our exertions have not been wanting to preſerve the eſtate of our forefathers, and to tranſmit it to them uninjured, and undecayed."

We ſhall juſt obſerve that many of the practices here ſo juſtly cenſured, and ſo feelingly deplored, are the ordinary gratifications which the enlarged freedom of the preſent times, and the refinement of modern life, have ſanctioned, and admitted as practicable. Periſh ſuch freedom and ſuch refinement! As a compoſition the addreſs before us is frequently correct and animated, but ſometimes declamatory, and on the whole much too diffuſe. We ſhall wait with impatience for the publication of the ſecond part, which will contain an account of the proceedings of the ſociety to the preſent day.

Gentz *on the State of Europe before and after the Revolution.*

(*Continued from p.* 35.)

HITHERTO our obſervations have been confined to the very able preface of Mr. Herries, the tranſlator of this work; but we have now to enter upon a critical analyſis of the work itſelf, which embraces a variety of queſtions of the firſt importance to ſtateſmen, and of primary intereſt to all who conſider the riſe and fall of empires, the means of their proſperity, and the cauſes of their decay, their relative ſituation and their effect on each other, as objects worthy of their attention.

Mr.

Mr. Hauterive, to whoſe elaborate publication, the book before us is a profeſſed, and, in our eſtimation, a full and complete anſwer, as far as it goes, muſt be regarded as the mouth-piece of the French Conſul; as having been actually employed, indeed, by the preſent Maſter of France, to ſend forth the praiſes of his government, to defend the revolution which raiſed him to the throne, and to convince all the powers and all the people of Europe, that to him, and him alone, muſt they look for ſecurity, protection, and proſperity, againſt the unprincipled pride and profligacy of the Britiſh empire, the exiſtence of which, in its preſent ſtate, and with its preſent reſources, is utterly incompatible with the ſafety and independence of all other countries. In ſhort, the object of Hauterive's book was to gratify French vanity, conſular pride, and Corſican ambition, by making all the European powers dupes as well as ſlaves, and by rendering them, ſome the paſſive, others the active, inſtruments of promoting the univerſal dominion of France. Such are the ſum and ſubſtance of his notable endeavours, ſupported, as the endeavours of the modern politicians of the French republic generally are, by falſhood and by fraud.

Mr. Gentz reſolves the hiſtorical and political reflections of Hauterive into three general propoſitions, either actually laid down by himſelf, or directly deducible from his reaſoning.

"1ſt, That, at the commencement of the French revolution, there exiſted no effective law of nations, and no good ſyſtem of government; that authority was guided by no eſtabliſhed maxims; and that the true principles of the political and federal conſtitution were neglected or forgotten.

"2d, That the war afterwards waged againſt the French revolution, was the neceſſary conſequence of this univerſal internal and external anarchy; it was only the laſt and open effort of that deſtructive malady which had long been preying upon the vitals of every ſtate, and deſtroying the frail fabric which ſupported their connexions with each other.

"3d, That the event of this war has reſtored France to the place which ſhe ought always to occupy, not only for the ſake of her *own ſecurity*, but for the *ſecurity of all Europe*.

"France is now in a ſituation to give Europe a new federal conſtitution, in which its proper place may be aſſigned and guaranteed to each particular ſtate.

"A part of this new and happy ſyſtem has already been carried into execution, and ſhe is prepared to continue and complete it. She is reſolved to treat her allies with impartial benevolence, her enemies with equity and moderation, and the neutral powers with a due reſpect for their rights. She is prepared and determined to ſerve as a bulwark to Europe, againſt that ſingle ſtate, which, animated by private intereſts, is hoſtile throughout to the intereſts of the reſt; which, determined by thoſe intereſts, is the mover of all the diſſenſions and wars of Europe, and which, if it be not at length confined within narrower limits, will not only continue to diſturb the peace of all other nations, but will ſtifle the induſtry of the reſt of the world, and trample on the liberties of every people.

"4th, That the ſtability of the preſent internal conſtitution of France

(the neceſſary foundation of its future political influence) reſts upon the moſt extenſive maſs of natural, artificial, commercial, and military reſources, of which any nation can boaſt; upon a ſyſtem of adminiſtration, ſimple, regular, and wiſe; upon a happy equality between the income and expenditure of the ſtate. It reſts, moreover, upon a government exactly adapted to the ſocial and moral condition of the country, perfectly ſuited to the wants and deſires of its inhabitants; and, laſtly, upon the talents and character of thoſe whom this conſtitution has placed at the head of affairs."

In order methodically to expoſe the fallacy of the principles advanced by the French writer, Mr. Gentz divides his anſwer into four principal parts. 1. *An Enquiry into the State of Europe before the War of the Revolution*; 2. *The Situation of Europe during and after the War*; 3. *The preſent Relations between France and the other European Powers*; 4. *The Internal Conſtitution of the French Republic.*

In the firſt branch of his enquiry, the author is led to conſider theſe three queſtions. 1. How far did the treaty of Weſtphalia eſtabliſh, as Hauterive aſſerts, a ſyſtem of public law in Europe?—— 2. How far have any ſubſequent events contributed to diſſolve the ſyſtem of public law, founded by the treaty of Weſtphalia; particularly thoſe events in the eighteenth century, to which the author aſcribes ſuch pernicious effects? 3. Did there exiſt any ſyſtem of public law in Europe, at the commencement of the French revolution?

Mr. Gentz ſhews that it never was, nor could be, the intention of the parties to the treaty of Weſtphalia, to frame a regular ſyſtem of public law for the whole of Europe, ſome of the important powers of which were not even parties to that treaty; the principal object of which was to ſecure, as far as poſſible, the peace and tranquillity of the German empire, by fixing the uncertain relations between its chief and its ſubordinate members, and by aſcertaining their reſpective and relative rights and authority.

It anſwered this purpoſe, and as Mr. G. juſtly obſerves, "became a beneficial and fundamental law for *Germany*; and ſuch it has remained, notwithſtanding the viciſſitude of events, even until the moment, when, according to the aſſertions of modern politicians, '*there no longer exiſted any fundamental law, or law of nations.*"

Conſidered in any other point of view than this, the treaty of Weſtphalia muſt appear defective; but ſuch as it was it remained entire at the commencement of the French revolution,

"But, alas! France had in the mean time given more than one melancholy example of a truth, long ſince well known to every ſtateſman,—that the moſt ſolemn treaties are weak and ineffectual barriers to the paſſions of princes and their miniſters. Twenty years had ſcarcely elapſed after the treaty of Weſtphalia, when a new war was kindled by the ambition of Lewis XIV. which occupied nearly the whole theatre of the thirty years war; and the *grand fundamental law of* 1648, was inſufficient to prevent a ſeries of violence and bloodſhed, which almoſt every ten years

called

called for new negotiations, and new treaties; while, to preſerve entire even a fragment of the treaty of Weſtphalia, it became neceſſary to ſupport the ſinking balance of Europe, by the treaties of Nimeguen, of Ryſwick, and of Raſtadt: and it was *France*, and *France only*, whoſe conduct occaſioned the neceſſity of ſuch ſupports! It was *France alone* that offered the firſt violation to this ſacred principle of the federal conſtitution of Europe!"

Thus it is, that French ambition has, in all ages, and under every form of government, proved more or leſs deſtructive of the peace and tranquillity of Europe! What, then, has not Europe to dread from it, at the preſent juncture, when armed with weapons, and furniſhed with reſources, infinitely more formidable and extenſive than any which ſhe poſſeſſed during the exiſtence of the monarchy; while every means of reſiſtance, on the part of the neighbouring powers, are weakened and diminiſhed, in an infinite degree!

In conſidering how far the treaty of Weſtphalia has been ſubverted by ſubſequent events, the author is equally clear and forcible in his arguments and inductions. If France loſt any part of her influence, previous to the revolution, it was owing to the want of foreſight, and weak policy, of her miniſters; who might eaſily have prevented the revolutions which Ruſſia projected in Turkey, and the firſt partition of Poland. When Mr. Hauterive aſcribes what he is pleaſed to call the diſſolution of the ſyſtem founded on the treaty of Weſtphalia to the elevation of Pruſſia from a ſubordinate ſtate to a power of the firſt rank and influence in Europe, we confeſs ourſelves ſurprized at the *impolicy* of the aſſertion, to ſay nothing of its *injuſtice*. For while we agree with Mr. Gentz that it enabled France more effectually to oppoſe the projects of her ancient enemy the houſe of Auſtria, and did but check her own efforts to eſtabliſh an influence in Germany, which could only tend to promote anarchy and diſorder in the councils of the empire, and which neither reaſon, nor policy, nor juſtice could warrant; we cannot but obſerve, what Mr. Gentz has omitted to notice, that whatever weight or conſequence Pruſſia derived from her elevation has been, ſince the revolution, thrown entirely into the ſcale of France; and is the principal cauſe of that domineering power, founded in violence and productive of ruin, which ſhe, at this moment, exerciſes over her ſubjugated neighbours. We ſhould hope, however, if the experience of the laſt twelve years had not taught us to ſtifle all ſuch hopes at their birth, that the umbrage which this growing conſequence of Pruſſia ſeems to give to the Gallic Conſul will command the ſerious attention of, and have its due weight on, the counſels and conduct of the cabinet of Berlin. To the juſtice of the unqualified praiſes beſtowed by Mr. Gentz on the energy and wiſdom of the Pruſſian government, we cannot poſſibly accede; indeed we could, without difficulty, prove them, in many inſtances, to be built on a ſandy foundation; but they ariſe from a laudable partiality and are therefore entitled to indulgence.

The author's obſervations on the conſequences of the increaſe of the commercial and colonial ſyſtem in all parts of the world, which

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Mr. Hauterive assigns as one of the causes of the invasion of the system established by the treaty of Westphalia, are eminently just, and prove, as indeed do the greater part of his remarks, that he has taken an enlarged and comprehensive view of his subject. In short, the whole of the discussion between him and his Gallic adversary, appears like a contest between the *Owl* and the *Jackdaw*. The extension of commercial enterprize and colonial establishments, Mr. Gentz states to be the unavoidable result of the expansion of the human mind; and therefore perfectly compatible with the objects of social existence. They, in fact, necessarily arise out of the situation of maritime states in which industry begets wealth and wealth generates a spirit of enterprize. In such states where commerce produces riches disproportionate to the natural extent and population of the country, it requires extraordinary protection, for which it supplies the means and resources, by extending and enlarging its channels; thus creating an action and re-action; natural in its birth, and beneficial in its effects. It is only when commerce tends to enervate a nation by the introduction of excessive luxury, and to engender a spirit of selfishness, which predominates over national honour, and over all those feelings which dignify both individuals and communities, that it may justly be considered as an object of jealousy, not indeed to foreigners but to natives, and as destructive of those principles which it ought to foster and to cherish.

But 'tis not *situation alone* which gives to commerce its energy and its consequence. These are derived, in a great degree, from incidental causes. The fate of Spain and Portugal, as is truly observed by Mr. Gentz, sufficiently demonstrates,

"That the advantages of commerce and colonization are only conditional, depending on the industry, morals, legislation, and polity of the mother-country. But where it is established under a wholesome government, and supported by the native industry, the character, and civil constitution of the country; there the system of commerce is soon productive of striking advantanges. Had all these favourable circumstances been united in a single nation, it would necessarily have attained an extraordinary, and perhaps dangerous pre-eminence; but they were fortunately possessed by several at once, and particularly by three, France, England, and Holland."

It is not the least curious circumstance in the reasoning of Mr. Hauterive that he, a Frenchman, should so loudly declaim against commerce and colonization, when his own country had derived such signal advantages from them; and when these, in its present state, constitute its only *legitimate* means of recovering any portion of its former wealth and prosperity!

In exposing the absurdity of Mr. Hauterive's deductions from the commercial greatness of this country, the author takes occasion to observe, that it is only in the case where one nation could monopolize the whole commerce of the globe, that danger could result to the other nations, from her preponderance; but such a case has never occurred;

curred; on the contrary, the resources of the various commercial states of Europe have been, not unfrequently, employed to preserve the security and independence of their neighbours, against the ambitious encroachments of other powers.

"A counte balance of this nature was formed as early as the end of the seventeenth century by England and Holland, in consequeuce of the progress of the commercial system. These two nations, that could not then vie with any of the principal states of the continent, in extent of territory, population, or military force, acquired a degree of influence and importance by their riches and naval strength, that enabled them to make head against the most powerful. They more than once defended and maintained the balance, when Europe had reason to tremble for its safety. I shall here only mention the reign of Lewis XIV. and particularly the time which elapsed between the treaties of Nimeguen and of Ryswick; partly because that period presents a most remarkable and instructive example, and partly because it has pleased the author to adduce this very example in illustration of his opinions respecting the prejudicial influence of the maritime states."

Nothing can be more prepostterous, or more false, than the reasoning of the consular advocate, Hauterive, on the subject of the league of Augsburg in 1686, the object of which he has at once the folly and the impudence to maintain was, wantonly and without cause, to disturb the peace of Europe, to weaken France, and to unite England and Holland, with a dangerous and ambitious view. But we shall suffer Mr, Gentz to chastise his ignorance and presumption.

"We need only throw a hasty glance upon the circumstances under which the league of Augsburg was formed, to discover the object and the nature of that league; completely explained by the history of its origin. Lewis XIV. had not only threatened, but actually violated the integrity of all his neighbours. He had invaded the Netherlands, only eight years after the peace of the Pyrenees, and secured a considerable part of his conquests by the treaty of Aix, which nothing but the fear of the triple alliance between England, Holland, and Sweden, induced him to accede to. He had immediately after that, under a pretext still more futile, commenced a war against Holland, by which that flourishing republic was reduced to the brink of ruin. The treaty of Nimeguen increased his dominions, his influence, and the terror of his name in Europe: but this was not sufficient for his ambition; he was a conqueror in the midst of peace: by judicial sentences he adjudged to himself lands, cities, and the right of sovereignty; explained the treaty of Westphalia according to his own opinion, and forced the town of Strasburg to capitulate. Such was his conduct towards the Emperor, the Empire, Spain, the Italian princes; and thus did he force all his neighbours, whatever might otherwise be their principles or opinions, to seek protection in common measures, against a common enemy.

"By proceedings of another, though not less odious nature, he awakened the spirit of religion, so powerful at that time in a considerable part of Europe. The revocation of the edict of Nantes, and the cruel persecution of the protestants, excited the greatest anger and abhorrence in all

Protestant

Proteſtant countries; England and Holland, eſpecially, took the alarm; they beheld the French monarch armed with double terrors; one common ruin threatened their independence and their religion; and William of Orange became what his anceſtors had formerly been, the hero and guardian angel of religious and political liberty.

"Under theſe auſpices the league of Augſburg was formed; and if ever the conduct, the plans, and the progreſs of any power, could juſtify the reſt in making preparations in common for the ſafety of the whole, that league was juſtified. The confederates, moreover, confined themſelves ſtrictly to the real and juſt object of their truly defenſive alliance. The maintenance of the treaty of Weſtphalia was the baſis of all their conferences; the only aim which they had in view, was to compel France to be juſt.

"The Emperor, many of the princes of the Empire, the King of Spain, the Duke of Savoy, all engaged in this confederacy. Theſe, for the moſt part Catholic princes, were aſſembled under the ſtandard of a Proteſtant Stadtholder of Holland; of a prince who was on the point of driving the Catholic line of the Houſe of Stuart from the throne of England. Theſe facts are not a little ſtrange and ſurpriſing, when we conſider the temper of thoſe times: but the more they are ſtrange and wonderful, ſo much the more ſtrongly do they expreſs the danger in which the balance and independence of Europe appeared to the allies of the Prince of Orange. It was a confederacy dictated by neceſſity, and not a matter of choice or inclination. The allies beheld in the perſon of the Stadtholder, the protector of their common rights againſt the common enemy; they ſaw in the Catholic poſſeſſor of the Engliſh throne, an open or ſecret ally of that common enemy. All other conſiderations yielded to this important one. They declared themſelves againſt the prince who favoured the diſturber of the general balance; they took part with him by whoſe prudence and activity they were aſſured of its preſervation.

"That, at that time, '*France alone* conducted herſelf in conformity to the true principles of the federal ſyſtem, and the univerſal maxims of the political balance, while all other nations made no ſcruple of violating them,' is an aſſertion that requires no refutation; becauſe, to point out its falſehood in the cleareſt manner, it is only neceſſary to mention it; and becauſe the hiſtory of thoſe times confutes it in every point. If Lewis XIV. had met with no oppoſition, the treaty of Weſtphalia would already have been an empty name at the end of the ſame century in which it was formed. To ſave the independence and federal conſtitution of Europe from total ruin, to preſerve and ſecure the general balance, was the work and the merit of the coalition of which the Prince of Orange was the founder and director."

In our next we ſhall accompany this judicious and well-informed writer through the next head of his enquiry, whether there exiſted, at the beginning of the French Revolution, any public law in Europe; the negative of which Mr. Hauterive has the aſſurance to maintain.

(To be continued.)

Intereſting

Intereſting Anecdotes of the Heroic Conduct of Women, during the French Revolution. Tranſlated from the French of M. du Broca. Embelliſhed with an elegant Frontiſpiece. 12mo. Pp. 219. 5s. H. D. Symonds. 1802.

WE have long known what the Hiſtorian of the Revolution will ſcarcely fail to record,—that during that horrible ſcene of deſolation and death, the moſt ſignal inſtances of fortitude and even heroiſm have been exhibited by that ſex, from which ſuch firmneſs, by thoſe who have ſtudied the female character but ſuperficially, would leaſt be expected. Any collection of ſuch inſtances, compiled with judgment, by a man of principle, cannot but be an acceptable preſent to the public. M. du Broca has not, indeed, diſplayed great judgment in the compilation before us, becauſe he has omitted many heroic actions which ought to have been noticed, inſerted ſome few which had better been omitted, and given currency to certain atrocious calumnies, invented by regicides, and circulated by rebels;—yet, with theſe defects, he has formed an intereſting little volume, which contains ſome leſſons, that, with *proper* comments, might be rendered highly uſeful.

He has divided his anecdotes into twelve different heads; viz. 1. Maternal Affection. 2. Conjugal Affection. 3. Filial Affection. 4. Inſtances of Affection in Siſters for their Brothers. 5. Sacrifices made by the Affection of Lovers. 6. Hoſpitality. 7. Fortitude of Mind under Misfortunes. 8. Self-devotion for great Objects. 9. Gratitude. 10. Singular Diſintereſtedneſs. 11. Courage inſpired by the hatred of Crimes. 12. Patriotiſm.

The firſt anecdote, in which the royaliſts in La Vendée are inſolently termed rebels—that is, rebels to a lawleſs government which they had never acknowledged, and to which, therefore, they owed no allegiance; which government, too, was founded on a rebellious deſtruction of a lawful government which they had acknowledged, to which they were attached, and to which they had ſworn allegiance—is intended to do honour to the virtue of republicans placed in oppoſition to the cruelty of royaliſts. But, though it diſplays great maternal affection, and even intrepidity of character, on the part of the woman who fought in defence of her ſon, yet, contrary to the author's intention, it ſtamps the cruelty of the republicans ſtill more ſtrongly than that of the royaliſts. Two or three of the moſt intereſting anecdotes we ſhall extract.

"The beautiful and accompliſhed Madame Lavergne, had been married but a very ſhort time to M. Lavergne, governor of Longwy, when that fort ſurrendered to the Pruſſians. The moment Longwy was re-taken by the French, the governor was arreſted, and conducted to one of the priſons of Paris: Madame Lavergne followed to the capital. She was then ſcarcely twenty years of age, and one of the loveliеſt women of France. Her huſband was upwards of ſixty, yet his amiable qualities firſt won her eſteem, and

and his tenderneſs ſucceeded to inſpire her with an affection as ſincere and fervent as that which he poſſeſſed for her.

" The dreadful epocha of the Revolution had already arrived, when the ſcaffold reeked daily with the blood of its unfortunate victims: and while Lavergne expected every hour to be ſummoned before the dreaded tribunal, he fell ſick in his dungeon. This accident, which at any other moment would have filled the heart of Madame Lavergne with grief and inquietude, now elevated her to hope and conſolation. She could not believe there exiſted a tribunal ſo barbarous, as to bring a man before the judgment-ſeat, who was ſuffering under a burning fever. A perilous diſeaſe, ſhe imagined, was the preſent ſafeguard of her huſband's life; and ſhe promiſed herſelf, that the fluctuation of events would change his deſtiny, and finiſh in his favour, that which nature had ſo opportunely begun. Vain expectation! the name of Lavergne had been irrevocably inſcribed on the fatal liſt of the 11th *Germinal, of the ſecond year of the republic*, (*June* 25*th*, 1794) and he muſt on that day ſubmit to his fate.

" Madame Lavergne informed of this deciſion, had recourſe to tears and ſupplications. Perſuaded that ſhe could ſoften the hearts of the repreſentatives of the people, by a faithful picture of Lavergne's ſituation; ſhe preſented herſelf before the Committee of General Safety: ſhe demanded that her huſband's trial ſhould be delayed, whom ſhe repreſented as a prey to a dangerous and cruel diſeaſe, deprived of his ſtrength, of his faculties, and of all thoſe powers either of body or mind, which could enable him to confront his intrepid and arbitrary accuſers.

" Imagine, Oh citizens,' ſaid the agonized wife of Lavergne, 'ſuch an unfortunate being as I have deſcribed, dragged before a tribunal about to decide upon his life, while reaſon abandons him, while he cannot underſtand the charges brought againſt him, nor has ſufficient power of utterance to declare his innocence. His accuſers in full poſſeſſion of their moral and phyſical ſtrength, and already inflamed with hatred againſt him, are inſtigated even by his blaſphemers to more than ordinary exertions of malice; while the accuſed, ſubdued by bodily ſuffering, and mental infirmity, is appalled or ſtupified, and barely ſuſtains the dregs of his miſerable exiſtence. Will you, Oh citizens of France, call a man to trial while in the phrenzy of delirium? Will you ſummon him, who perhaps at this moment expires upon the bed of pain, to hear that irrevocable ſentence, which admits of no medium between liberty or the ſcaffold? and, if you unite humanity with juſtice, can you ſuffer an old man——' At theſe words every eye was turned upon Madame Lavergne, whoſe youth and beauty, contraſted with the idea of an aged and infirm huſband, gave riſe to very different emotions in the breaſts of the members of the committee, from thoſe with which ſhe had ſo eloquently ſought to inſpire them. They interrupted her with coarſe jeſts and indecent raillery. One of the members aſſured her with a ſcornful ſmile, that young and handſome as ſhe was, it would not be ſo difficult as ſhe appeared to imagine, to find means of conſolation for the loſs of a huſband, who, in the common courſe of nature, had lived already long enough. Another of them, equally brutal and ſtill more ferocious, added, that the fervour with which ſhe had pleaded the cauſe of ſuch an huſband, was an unnatural exceſs, and therefore the committee could not attend to her petition.

" Horror, indignation, and deſpair, took poſſeſſion of the ſoul of Madame Lavergne; ſhe had heard the pureſt and moſt exalted affection for one of the

ſhe worthieſt of men, contemned and vilified as a degraded appetite. She had been wantonly inſulted, while demanding juſtice, by the adminiſtrators of the laws of a nation, and ſhe ruſhed in ſilence from the preſence of theſe inhuman men, to hide the burſting agony of her ſorrows.

" One faint ray of hope yet aroſe to cheer the gloom of Madame Lavergne's deſpondency. Dumas was one of the judges of the tribunal, and him ſhe had known previous to the Revolution. Her repugnance to ſeek this man in his new career, was ſubdued by a knowledge of his power, and her hopes of his influence. She threw herſelf at his feet, bathed them with her tears, and conjured him by all the claims of mercy and humanity, to prevail on the tribunal to delay the trial of her huſband till the hour of his recovery. Dumas replied coldly, that it did not belong to him to grant the favour ſhe ſolicited, nor ſhould he chuſe to make ſuch a requeſt of the tribunal: then, in a tone ſomewhat animated by inſolence and ſarcaſm, he added, 'and is it then ſo great a misfortune, Madam, to be delivered from a troubleſome huſband of ſixty, whoſe death will leave you at liberty to employ your youth and charms more uſefully?'

" Such a reiteration of inſult, rouſed the unfortunate wife of Lavergne to deſperation, ſhe ſhrieked with inſupportable anguiſh, and, riſing from her humble poſture, ſhe extended her arms towards heaven and exclaimed—'Juſt God! will not the crimes of theſe atrocious men awaken thy vengeance! go, monſter,' ſhe cried to Dumas, 'I no longer want thy aid, I no longer need to ſupplicate thy pity: away to the tribunal, there will I alſo appear: then ſhall it be known whether I deſerve the outrages which thou and thy baſe aſſociates have heaped upon me.'

" From the preſence of the odious Dumas, and with a fixed determination to quit a life that was now become hateful to her, Madame Lavergne repaired to the hall of the tribunal, and mixing with the crowd, waited in ſilence for the hour of trial. The barbarous proceedings of the day commence—M. Lavergne is called for—The jailors ſupport him thither on a mattraſs; a few queſtions are propoſed to him, to which he anſwers in a feeble and dying voice, and ſentence of death is pronounced upon him.

" Scarcely had the ſentence paſſed the lips of the judge, when Madame Lavergne cried with a loud voice, *Vive le Roi!* The perſons neareſt the place whereon ſhe ſtood, eagerly ſurrounded, and endeavoured to ſilence her, but the more the aſtoniſhment and alarm of the multitude augmented, the more loud and vehement became her cries of *Vive le Roi!* The guard was called, and directed to lead her away. She was followed by a numerous crowd, mute with conſternation or pity; but the paſſages and ſtaircaſes ſtill reſounded every inſtant with *Vive le Roi!* till ſhe was conducted into one of the rooms belonging to the court of juſtice, into which the Public Accuſer came to interrogate her on the motives of her extraordinary conduct.

" I am not actuated,' ſhe anſwered, 'by any ſudden impulſe of deſpair or revenge, for the condemnation of M. Lavergne, but from the love of royalty, which is rooted in my heart. I adore the ſyſtem that you have deſtroyed. I do not expect any mercy from you, for I am your enemy; I abhor your republic, and will perſiſt in the confeſſion I have publicly made, as long as I live.'

" Such a declaration was without reply: the name of Madame Lavergne was inſtantly added to the liſt of ſuſpected perſons: a few minutes afterward ſhe was brought before the tribunal, where ſhe again uttered her own

accuſation,

accuſation, and was condemned to die. From that inſtant the agitation of her ſpirits ſubſided, ſerenity took poſſeſſion of her mind, and her beautiful countenance announced only the peace and ſatisfaction of her ſoul.

"On the day of execution, Madame Lavergne firſt aſcended the cart, and deſired to be ſo placed that ſhe might behold her huſband. The unfortunate M. Lavergne had fallen into a ſwoon, and was in that condition extended upon ſtraw in the cart, at the feet of his wife, without any ſigns of life. On the way to the place of execution, the motion of the cart had looſened the boſom of Lavergne's ſhirt, and expoſed his breaſt to the ſcorching rays of the ſun, till his wife entreated the executioner to take a pin from her handkerchief and faſten his ſhirt. Shortly afterwards Madame Lavergne, whoſe attention never wandered from her huſband for a ſingle inſtant, perceived that his ſenſes returned, and called him by his name: at the ſound of that voice, whoſe melody had ſo long been withheld from him, Lavergne raiſed his eyes, and fixed them on her with a look at once expreſſive of terror and affection. 'Do not be alarmed,' ſhe ſaid, 'it is your faithful wife who called you; you know I could not live without you, and we are going to die together.' Lavergne burſt into tears of gratitude, ſobs and tears relieved the oppreſſion of his heart, and he became able once more to expreſs his love and admiration of his virtuous wife. The ſcaffold, which was intended to ſeparate, united them for ever."

In moſt, however, of the heroic exploits of theſe extraordinary females we are concerned to obſerve an affectation of Pagan virtue, rather than a diſplay of Chriſtian reſignation. And, indeed, in few inſtances, does religion appear to have had much effect on their minds, or much influence on their conduct. Madame Claviere, wife to the republican of that name, who diſtinguiſhed himſelf in an early part of the revolution, and who committed ſuicide in order to eſcape the guillotine, is highly praiſed by the author for having poiſoned herſelf, after the death of her huſband, not in a paroxyſm of frenzy, or in a fit of deſpair, but coolly and deliberately; and, in her laſt moments, exclaiming, with the impious vanity of a heathen, "Excellent man! *I am worthy of thee!* I glory in thy republican firmneſs, and I have followed thy example: thou haſt given me the ſignal: receive the ſacrifice of my life, *which I triumph to render to thee*, as the laſt, the deareſt, tribute of affection." And of this woman, who ought to be holden up, to *Chriſtians* at leaſt, rather as an object of abhorrence than as a ſubject for admiration, we are told, her talents would have ranked her among "the moſt illuſtrious of women, had ſhe poſſeſſed vanity enough to make them known!!!"

The author ought not, we think, to have inſerted any facts without ſpecifying the names of the parties to whom they relate. Yet theſe are omitted in many caſes. The following anecdote does ſo much honour to the heroine who is the ſubject of it, that, in common juſtice, her name ſhould be made public.

"At Lyons, when that city became the theatre of daily executions, a woman learned by chance that her huſband's name was on the liſt of the proſcribed, and inſtantly ran to avert the impending deſtruction by ſecuring his immediate flight. She compelled him to aſſume her dreſs, gave him her

her money and jewels, and had the inexpreſſible happineſs to ſee him paſs unſuſpected. A few hours afterwards the officers of juſtice came to ſeize upon him. She had prepared herſelf to receive them, by putting on a ſuit of her huſband's clothes, and anſwering alſo to her huſband's name. She was led before the Revolutionary Committee. In the courſe of the examination her diſguiſe was diſcovered, and they demanded of her, her huſband.

" My huſband,' ſhe anſwered in a tone of exultation, ' is out of the reach of your power. I planned his eſcape, and I glory in riſking my own life for the preſervation of his.'

" They diſplayed before her the inſtrument of puniſhment, and charged her to reveal the route her huſband had taken. ' Strike,' ſhe replied, ' I am prepared.'—' But it is the intereſts of your country that commands you to ſpeak,' ſaid one of the committee. ' Barbarians,' ſhe anſwered, ' my country cannot command me to outrage the ſacred laws of nature.'

" Her dignity and firmneſs awed even the members of the Revolutionary Committee, and a noble action for once prevailed over their ſpirit of deſolating cruelty."

One inſtance is related of fidelity and ſagacity in a dog too curious to be omitted here.

" One of the priſoners in the Luxemburgh had a dog, who, it will be ſeen in the following recital, gave extraordinary proofs of ſagacity, as well as of attachment to his maſter. Every day the dog watched an opportunity to paſs into the interior of the priſon, and, entering the chamber of his maſter, overwhelmed him with careſſes. One day in particular his demonſtrations of joy were ſo reiterated as to become exceedingly troubleſome; but the more his maſter ſtrove to render him quiet, the more importunately the animal perſiſted in his careſſes; he leaped, howled, barked, and bending his head downward, appeared to direct the attention of his maſter to his collar. Concluding the dog had been wounded by ſome accident, he then examined him, but finding no kind of hurt upon him, and being teized by his reſtleſſneſs, he attempted to put him out of the room. The dog however eſcaped from his hands, and diſplayed the ſame tokens, till his maſter took off the collar, when the animal again began to bark and to whine, but no longer with a tone of inquietude. Surpriſed at the manifeſt change in the manner of the dog, the priſoner directed his attention to the collar, and found that it held a letter from his wife, who, conſtantly repulſed at the door of the priſon, had found this means of conveying her ſentiments to him. He replied by the ſame courier. A regular correſpondence was now carried on, and every day at a certain hour the faithful commiſſioner of affection paſſed and re-paſſed with his inviſible meſſage.

Deſpair, reſulting from ſtrong conjugal affection, is ſtrongly depicted in the following horrible anecdote.

" In one of the priſons of Paris, among a multitude that expected their trial, was a young man of a moſt intereſting figure and countenance, who was accompanied by his wife, an extremely young and beautiful woman. Happy that they were not ſeparated in this dreadful moment, this young couple fully perſuaded themſelves that the ſame blow would releaſe them from this life, and unite their ſouls in a better world; and the ſweet hope of a union that never could be diſſolved ſpread inexpreſſible charms even

over the horrid ſcenes with which they were ſurrounded. One day, while the youthful wife was walking in the court with the other priſoners, ſhe heard her huſband called to the outer gate of the priſon. She comprehended that it was the ſignal of his death: ſhe ran after him reſolved to ſhare his fate. The jailor refuſed to let her paſs. With unuſual ſtrength, derived from her grief, ſhe made her way, threw herſelf into the arms of her huſband, hung upon his neck, and with the moſt affecting cries beſought them to ſuffer her to die with her huſband. She was torn away by the guards. 'Barbarians,' ſhe cried, 'can you compel me to live?' at the ſame moment ſhe daſhed her head violently againſt the gate of the priſon, and in a few minutes expired."

An inſtance of filial zeal and affection in a virtuous young lady perſonally known to the writer of this article, daughter of the Count de Sombreuil, a General in the French ſervice, is one of the moſt remarkable in this collection.

"Mademoiſelle Sombreuil had been eight days with her father in the priſon of the Abbey, when the unhappy maſſacres of *September* commenced. After many priſoners had been murdered, and the ſight of blood continually flowing ſeemed only to increaſe the rage of the aſſaſſins; while the wretched inhabitants of the priſon endeavoured to hide themſelves from the death that hovered over them, Mademoiſelle Sombreuil ruſhed into the preſence of the murderers who had ſeized upon her father, 'Barbarians,' ſhe cried, 'hold your hands! he is my father.' She threw herſelf at their feet, and kiſſed their hands reeking with blood. At one moment ſhe ſeized the hand lifted againſt her father—the next, ſhe offered herſelf to the ſword, and ſo placed herſelf, that they could not ſtrike the parent but through the life of the child.

"So much courage and filial affection in a very young girl, whoſe tears and extreme agitation enhanced her uncommon beauty, for a moment diverted the attention of the aſſaſſins. She perceived that they heſitated, and ſeized upon the favourable moment; but while ſhe entreated for her father's life, one of the monſters annexed the following condition: 'Drink,' ſaid he, 'a glaſs of blood, and ſave your father.' Mademoiſelle Sombreuil ſhuddered, and retreated ſome paces, yet filial affection gained the aſcendance, and ſhe yielded to the horrible condition.

"Innocent or guilty, then,' ſaid one of thoſe who performed the function of judges, 'it is unworthy of the people to bathe their hands in the blood of the old man, ſince they muſt firſt deſtroy this virtuous girl.'

"A general cry of pardon was heard. The daughter, revived by this ſignal of ſafety, threw herſelf into her father's trembling arms, which ſcarcely had power to preſs her to his boſom, and even the moſt outrageous of the aſſaſſins were unable to reſtrain their tears. The father and daughter were then conducted in triumph out of the priſon."

Unhappily Monſieur de Sombreuil had but a ſhort reſpite; he was murdered ſome time after by order of the miniſters who formed the Committee of General *Safety*, and of which, if we miſtake not, BERTRAND BARRERE, one of the active and confidential agents of the Chief Conſul, (though actually under an unrevoked ſentence of tranſportation, for a capital crime, for which one of his accomplices ſuffered death) was a principal member.

In

In deſcribing the noble conduct of the Princeſs Elizabeth, ſiſter to Louis 16th, M. du Broca obſerves, "But if Elizabeth was denied the privilege of marrying, otherwiſe than as a ſtate convention, it has been ſaid, that, ſeduced by examples, ſhe yielded in ſecret to the licentious diſorders of the Court." It would have been proper in M. du Broca, either to have told the public by *whom* this has been ſaid, for we ſuſpect, the public never has heard it before, or not to have repeated a moſt atrocious falſehood, which has not even the ſhadow of a foundation, for a more virtuous woman never exiſted than this unhappy princeſs. Indeed the author inſinuates that 'tis an imputation which "*the breath of calumny* has ſpread upon her fame;" but why then give it currency? Is it ſtill neceſſary to propagate the moſt unfounded calumnies againſt the royal family of France, in order to ſecure favour with thoſe who exerciſe the ſupreme power in that oppreſſed country?—We ſuſpect it is, from the falſehoods here repeated againſt the Princeſs Elizabeth and the Queen of France.

"It was the practice at Nantes and other places, to put a number of condemned perſons on board a veſſel, and ſink them in the river. During theſe terrible drownings, a young girl, whoſe brother had been arreſted, repaired to the houſe of Carrier, to implore his protection in behalf of her brother. 'What age is he,' aſked Carrier. 'Thirty-ſix years.'—'So much the worſe; he muſt die, and three fourths of the perſons in the ſame priſon with him.'

"At this horrible anſwer the poor girl knelt before the Proconſul, and declaimed emphatically againſt the barbarity of his conduct. Carrier ordered her to leave the houſe, and even brutally ſtruck her with the ſcabbard of his ſabre. Scarcely however had ſhe left his apartment when he called her back to inform her, that if ſhe would yield to his deſires he would ſpare the life of her brother. His propoſition filled her with diſdain, and reſtored her to courage; ſhe replied, that 'ſhe had demanded juſtice, and juſtice was not to be bought with infamy.'

"She retired, and learning that her brother was on the point of being conducted to one of thoſe dreadful boats at Paimbeuf, ſhe ran again to the Proconſul, hopeleſs now of his life, and entreating only that ſhe might be allowed to give ſomething to her brother that might ſupport him on the way.

"Begone,' replied Carrier, 'he has no need of any ſupport.'

"The brother of this unfortunate girl went to Paimbeuf, but before he had periſhed his ſiſter was no more."

The following anecdote is attended with circumſtances ſo ſingular as to have the appearance of a romance. But will not all the tranſactions of the French Revolution appear as a romance to poſterity?

"Sophia M. was the only daughter of the Count de M. when the Revolution commenced. A little before that period ſhe had loſt her brother, the hope of his family. The Count de M. had given to the preceptor of his ſon a houſe and garden in the village of M. of which he was the proprietor, together with the free uſe of his manſion houſe, as a reward for his care in the education of his ſon. The name of this man was Durand. Be-

fore the Revolution he had been an eccleſiaſtic, and till that period had ſucceſsfully concealed the character of his mind under an appearance of a rigid probity, and the moſt devoted attachment to his benefactor's family. Nothing was more foreign to his ſoul. In the proſcription of the nobles of that time, he founded the deſign of building his own fortunes, and gratifying his enormous avarice. He ſucceſsfully aſſumed the maſk of patriotiſm, and began his enterprize by forming a numerous party among the peaſants of the neighbourhood. As he foreſaw that his conduct might render him an object of fear in the houſe of the Count de M. he had the addreſs to perſuade the Count that what he did was foreign to his feelings, and was done entirely for the intereſts of his benefactor, and to acquire the power of being a mediator between him and the violent party among the people. He managed with ſo much artifice that he actually produced certain circumſtances that convinced the Count that in him he had a ſecret friend on whoſe affection, zeal, and authority he might rely to ſave him from any ſerious effects of the proſcription.

Thus deceived, the Count had admitted Durand to a ſtill more intimate confidence, and placed in his hands the moſt ſacred ſecrets of his houſe. It was now that this hypocrite learnt that the Counteſs de M. had a brother, who had been a colonel in the regiment of ——, and was then an emigrant, and in the ſervice of the princes, with whom ſhe kept up a regular correſpondence; that Sophia M. was violently attached to the Chevalier St. Andre, who lived retired in a neighbouring *chateau*; and that to ſcreen the Chevalier from the requiſition, his marriage with Sophia was inſtantly to take place. He was alſo informed that the Count de M. had had an uncle lately deceaſed in England, leaving him his heir; but that he might not incur the penalties of an emigrant, he had reſolved to poſtpone to a more favourable opportunity his journey to England.

"Upon theſe facts, and many others, the knowledge of which he artfully drew from the Count, Durand laid the foundations of his guilty enterprize. Unhappily other events but too well ſeconded his baſe deſigns. Become the mayor of his village, afterwards a member of the Revolutionary Committee, and one of the moſt active agents of the ſyſtem of terror, he found it eaſy to proſecute his ſcheme at full liberty, and at his pleaſure to undermine the fortunes of his benefactor's houſe. He perſuaded the Count, that his delaying his journey to England, to take poſſeſſion of the fortune left him there, was ſo far from being advantageous to him in the public eye, that this circumſtance did but render him the more ſuſpected, it being confidently reported that he only wiſhed to deprive his country of a conſiderable property, and to leave it in the hands of the moſt inveterate enemies of the French Revolution. Betrayed by this reaſoning, the Count reſolved to go to England. Durand procured him the neceſſary paſſports, and pretending it as a mark of his affection, recommended to him a domeſtic, to whom he gave the character convenient to his purpoſes. This man was an unprincipled wretch, the creature of Durand, whoſe commiſſion was to retain the Count in England, under various pretences, till his name ſhould be inſcribed on the liſt of emigrants; or if the Count ſhould be reſolved to return to France, to deſtroy him by poiſon.

"The Count de M. when he took a mournful leave of his family, recommended them to Durand, as a ſure friend from whom he expected the moſt generous ſervices. He beſought him to avert from his houſe the dangers that might naturally be expected to threaten it during his abſence, and promiſed

promiſed him a reward for theſe important ſervices, that would enable him to paſs the remainder of his days in eaſe and affluence.

" The baſe Durand ſeemed to enter cordially into every engagement which the anxious alarms of his benefactor required, and took his leave of the Count, inveſted with entire authority to enter his houſe whenever he ſhould think fit, and ſuperintend all its concerns. The exceſſive timidity of the Counteſs but too rapidly encreaſed the power of this fatal authority. She conſented, at the inſtigation of Durand, and to avoid all ſuſpicion, that the letters of her brother, the emigrant, ſhould be addreſſed to himſelf, and thus ſhe placed in the hands of this ſecret enemy a weapon to deſtroy her at his pleaſure.

" The only individual of this moſt unfortunate family, who had dived into the depths of this wicked man's heart, was Sophia M. She had often lamented the cruel neceſſity that had compelled her parents to place themſelves in the power of Durand; ſhe had even more than once remonſtrated with them on the weakneſs of their conduct; but conſiderations more urgent, in appearance, than her ſuſpicions, had as often ſilenced her arguments, and with the reſt of the family ſhe had, by degrees, yielded to the authority of this perfidious mediator.

" Durand, who in a little time ſaw no obſtacles to his projects of enriching himſelf by overthrowing the fortunes of his benefactor, now entertained another paſſion ſtill more criminal than all that had hitherto occupied his depraved mind. He fed himſelf with the hopes of enjoying the charms of the amiable Sophia, and to diſhonour her before he deſtroyed her. To accompliſh this he ſaw that he muſt firſt ſeparate her from her mother and the Chevalier de St. Andre. Nothing was more eaſy for him to effect. The correſpondence of the Counteſs with her brother, which he had intercepted and ſent to Paris, ſerved this purpoſe with reſpect to the mother. She was arreſted by order of the Committee of General Safety, and ſent to Paris. The Chevalier de St. Andre he ſecretly denounced for having withdrawn himſelf from the law of requiſition, and an order arrived to arreſt him and ſend him to the army.

" In theſe two events, the entire work of this conſummate villain, he had the addreſs to appear an abſolute ſtranger to their origin. He even acquired from them a greater degree of influence over his victims, and the two families whom he ſacrificed to his paſſions ſtill imagined that they owed him their gratitude and their love for the intereſt he took in their unhappy fate.

" Sophia, now in the hands of the brutal Durand, oppoſed to his paſſion a reſiſtance made ſtill more powerful by horror and indignation. To ſubdue her he was not aſhamed to unveil before her all the blackneſs of his heart. He coolly told her that ſhe was miſtreſs of the lives of both her mother and lover, and that any longer reſiſtance would deliver them to the ſcaffold. This declaration diſcovered at once to Sophia the depth of the abyſs into which her whole family, and that of the Chevalier, were plunged. She reſolved at all hazards, if poſſible, to eſcape from Durand as ſoon as night ſhould arrive. A country lad whom Durand had placed over her as a ſpy and guard, but whom ſhe had moved to compaſſion by her tears, contrived the means of her eſcapo, and ſerved as a guide in her flight.

" Sophia had a friend who reſided at Paris, in the ſtreet St. Florentine. To her ſhe fled, and remained concealed with this friend till the fatal events which we are going to relate tore her from that aſylum. The firſt was that

of the condemnation and execution of her mother. Various were the means employed to ſave her mother in this extremity, and well may the reader imagine her deſpair when ſhe found all ineffectual. But her misfortunes were not yet at their height. Inſtructed by a truſty perſon of what paſſed in the houſe of the Count de M. the young St. Andre could no longer reſiſt his impatient deſire to ſave his miſtreſs. Without reflecting on the conſequences of deſertion, he retired privately to the Count de M.'s houſe, and from thence to Paris to Sophia. This amiable girl ſtill continued to weep for her mother, when the arrival of St. Andre aggravated her miſery by exciting new alarms. She received her lover however with unfeigned, though momentary tranſports. Abſence, and her own ſorrows, had rendered him ſtill more dear to her. Alas! ſhe imagined for a moment ſhe had placed him out of the reach of danger, in the houſe of a ſure friend; but the deteſtable Durand watched day and night over theſe unhappy people for their deſtruction. Informed by his agents that the young St. Andre had appeared at M. and again immediately taken the route to Paris, he wrote to the Revolutionary Committee of the ſection of the Thuilleries, denouncing him as a deſerter. The Committee diſcovered the aſylum of St. Andre. On hearing of his arreſt, Sophia ſaw the whole extent of her new misfortune, and prepared herſelf for its encounter with a courage that appeared above her natural ſtrength, greatly impaired by long ſufferings: ſhe had the firmneſs to attend at the trial of her lover, and without betraying herſelf, to hear ſentence of death againſt him. Her fortitude carried her ſtill further; ſhe was preſent at the execution of St. Andre; ſhe followed his remains to a ſpot where they were thrown into a hole with other carcaſes. She purchaſed from the avarice of the man who ſuperintended this ſpecies of burial, the head of her lover. She deſcribed the head, and offered a hundred Louis d'ors to the man for his ſervice. The head is promiſed to her. She went home for a veil to conceal her prize: ſhe returned alone, wrapt the head in the veil and was retiring home, but her bodily ſtrength was leſs than the violence of her paſſion. She ſank down at the corner of the ſtreet Saint Florentine, and betrayed to the affrighted paſſengers her depoſit and her ſecret. She was ſent to the Revolutionary Tribunal, who made a crime of this action, of her birth, of her fortitude, and even of her misfortunes. She was taken from the Tribunal immediately to the place of execution, happy in contemplating a ſpeedy termination to the long and ſorrowful hiſtory of her life."

Another ſtory is told, equally extraordinary with this, of a French emigrant at Bruſſels, who was ſaved by the generous zeal of a Sexton's daughter; but our extracts have already been ſo copious, that we cannot inſert it without exceeding our limits. In the account of the death of the Princeſs de Lamballe, ſome facts are related which we do not recollect to have ſeen before.

"It is impoſſible to relate all the atrocities committed towards this unfortunate Princeſs: it ſeemed as if hell, and all the furies of hell, were contending for portions of her body, which they dragged through the kennel, having firſt torn out her bowels! Adding deriſion to ferocity, they compelled a *friſeur* to dreſs her head, which they carried in triumph, and by its ſide her breaſts, which were cut off, and her heart, ſtill bleeding, and other fragments of her body!

"We

"We will here preſerve the memory of a courageous act of Madame de Lowendal, one of the friends of this unfortunate Princeſs. Having learned the danger of Madame de Lamballe at La Force, ſhe haſtily aſſembled ſome friends, dreſſed them in the livery of the aſſaſſins at the priſons, furniſhing them with ſabres and pikes, covering their faces with blood and duſt, and thus diſguiſed, put herſelf at their head, and marched to the priſon of La Force, with the deſign of entering it, and reſcuing her from the impending danger. She arrived too late: the genius of Friendſhip was leſs active than the dæmon of Orleans.

"That Prince hated Madame Lamballe, and had long vowed her deſtruction; and his deſire of revenge was heightened by his rapacity, as he gained an hundred thouſand crowns annually, a dowry which was aſſigned to the Princeſs on the fortune of the Ducheſs of Orleans, her ſiſter-in-law. It being betrayed to him, that a ſum of fifty thouſand crowns had been offered to Manuel for the liberation of the Princeſs, the Duke diſpatched a band of aſſaſſins, paid by himſelf, to the Hotel de la Force. An Italian, whoſe name was Rotondo, who for two years paſt had lived on terms of the cloſeſt intimacy with the Prince, placed himſelf at their head; and unfortunately thoſe murderers arrived at La Force before the faithful troop of Madame Lowendal, who had the affliction to ſee the remains of her friend diſputed by the ferocious horde!"

The hiſtory of Charlotte Corday, who ſtabbed Marat, muſt be freſh in the recollection of our readers. It is here told with ſuitable energy, and with ſome pertinent remarks. "If ſhe ſpoke to her judges," ſays the author, "it was neither with the wild energy of a demoniac, nor did ſhe affect the language of innocence; it was with the ſelf-ſatisfaction of a voluntary victim, who feels it natural *to devote her life to the ſalvation of her country*, and who did not welcome death as the expiation of a crime, but received it as the inevitable conſequence of *a mighty effort to avenge the injuries of a nation.*" How few examples of *ſuch* patriotiſm has France to boaſt!

We ſhall conclude our account of theſe "Intereſting Anecdotes," which, with the exception of a few Galliciſms, are correctly tranſlated, with one inſtance of diſintereſted affection, unparalleled, we believe, in the eventful hiſtory of the Revolution.

"The wife of Lepinai, a General in the Vendean army, was impriſoned at Nantes, and attended by a young girl, a native of Chatellerault, ſo faithfully attached to the ſervice of her miſtreſs that ſhe had followed her to priſon! One day the ſoldiers arrived to ſummon the priſoners who were deſtined to death. The young girl heard Madame Lepinai called, who had but an inſtant before retired to her chamber. Glad of ſuch an opportunity to ſave the life of her beloved miſtreſs, ſhe preſented herſelf, and anſwered to the name. The affectionate girl was inſtantly led away with the other priſoners, and precipitated among the waves of the Loire, in the place of Madame Lepinai."

Had the victims of *Tenaſco*, *Alexandria*, and *Jaffa*, but even ſo cautious an hiſtorian as M. du Broca, to relate the horrid circum-

ſtances of their tragical hiſtory, a volume as large, and ſtill more replete with inſtruction, might eaſily be filled with the dreadful relation.

An Abridgement of the Lord Biſhop of Lincoln's Elements of Chriſtian Theology, for the Uſe of Families: containing Proofs of the Authenticity and Inſpiration of the Holy Scriptures, &c. &c. By the Rev. Samuel Clapham, M. A. Vicar of Chriſt Church, Hampſhire, and of Great Ouſeborne, near Knareſborough, Yorkſhire. 8vo. 6s. Cambridge, printed at the Univerſity Preſs; and ſold by Cadell and Davies, Rivingtons, &c.

UPON that truly excellent and valuable work, the Biſhop of Lincoln's "Elements of Chriſtian Theology," we took an early opportunity of delivering our ſentiments in terms of appropriate approbation;* and it is with peculiar ſatisfaction that we have ſince remarked the favourable reception which it has experienced, and the celebrity which deſervedly attaches to it, no leſs on account of its own intrinſic merit, than the high eſtimation in which the abilities and learning of that pious and orthodox prelate are univerſally holden. In order to correct erroneous notions on theological ſubjects, and with a view to a more comprehenſive improvement of profeſſing Chriſtians in religious inſtruction, ſuch a work cannot, by any means, be too ſtrenuouſly preſſed on their notice, nor urged into a too general circulation. Though it be, by the right reverend author, principally, and expreſsly, intended for younger ſtudents in theology, yet have we moreover recommended, and do continue to recommend, it, as a *family book*, to be read and thoroughly conſidered by all thoſe, who, having previouſly looked into ſome elementary books of Chriſtianity, are prepared to derive the information and advantage which muſt accrue from an attentive peruſal of it.

Mr. Clapham not only coincides with us in this opinion, but has with a truly laudable zeal, and great judgement, acted upon it, by giving to the world *an Abridgement* of the work in queſtion, from which he has extracted the pith and marrow, without weakening the general force of the reaſonings contained in it; without diſturbing the nice order of its arguments, or obſcuring the clearneſs of its deductions. Mr. C. is already well known to us as the author of ſeveral well timed and well-written Diſcourſes; but in nothing is the public more indebted to him for his zealous efforts in the cauſe of the Church of England, than for the preſent judicious publication; which, becauſe of its comparative brevity, may reaſonably be expected to attract the attention of the moſt careleſs and indolent; and, on account of its almoſt unprecedented *lowneſs of price*, is well calculated

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* See Review for January, 1800.

to make its way into every collection of books—even the moſt humble and circumſcribed. This Abridgement likewiſe, excluſively of its *cheapneſs*, is ſo much the more adapted for general uſe than the work itſelf, in that it ſuppreſſes thoſe references and details, which, though we admit them to be highly intereſting, and indeed requiſite, to the theological ſtudent, are, for the moſt part, merely correlative to, or corroborative of, the main argument, and conſequently of but ſecondary conſideration. Whatever is eſſential appears to be faithfully retained. To this Abridgement is prefixed a perſpicuous and eloquent Introduction; in which Mr. C., with much propriety, ſtates the reaſons that induced him to engage in it, and the object which he has in view in accompliſhing it. After inſerting a part of the Preface to the original work,

"The ſubjects," he proceeds, "which ſolicit the attention of the reader, are, indeed, ſo important in their nature, and ſo intereſting in their conſequences, that it muſt be the wiſh of every man, convinced of their truth, and living under their influence, to introduce them to the acquaintance, and familiarize them to the minds of all, whoſe expectations in futurity are founded on the declarations of the Goſpel. And there never was a period, when the united exertions of the wiſe and the good were ſo loudly and imperiouſly demanded as the preſent, to adduce, to illuſtrate, to enforce the evidences, the doctrines, and the precepts of Chriſtianity; when its evidences are either boldly queſtioned or wantonly ridiculed, its doctrines [either] blaſphemouſly contemned or vaguely interpreted, and its precepts [either] impiouſly violated or coldly obſerved. The following Abridgement, if peruſed with frequency and attention, will, they may be aſſured, amply repay its readers: if it be once digeſted in the mind, and its leading features impreſſed on the memory, it will not only preſerve them from every material error in the momentous concern of ſalvation, but it will eſtabliſh them in the truth; it will enable them to underſtand the genius and deſign of the Goſpel, and to 'give to themſelves, and to every one that aſketh them, a reaſon of the hope that is in them:' it will teach them to reconcile doctrines apparently at variance with each other, and will ſhew them the agreement and harmony between the Liturgy and Articles of our Church, and the Scriptures and the doctrines they hear delivered from the pulpit."

To render this abridgement extenſively uſeful, Mr. C. enumerates the deſcriptions of people, to whom, in a more eſpecial manner, he preſumes to recommend it. And, firſt, he would intereſt in the diffuſion and inculcation of its contents all inſtructors of youth, and thoſe not of one ſex only. "There are others," he adds, "who are bound by ſtill ſtronger obligations to impreſs upon the minds of youth a knowledge of the ſcriptures," namely, "parents and heads of families." He is alſo anxious that it ſhould be "diſtributed by the nobility and gentlemen of fortune among ſuch of their dependents as have had the advantage of a decent education;" and then proceeds to point out the method he could wiſh to be adopted in the particular application of what he had previouſly recommended in general terms. It would be eaſy for us to expatiate on the great utility

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of this abridgement, eſpecially in great ſchools, and on its direct tendency, not only to convince young minds of the truth of the ſcriptures, but alſo to enable them to perceive and detect the fallacy of the doctrines preached by the ſectaries, and thoſe who unbluſhingly, but falſely, call themſelves *Evangelical Preachers*. Provided it ſhall happily be introduced into our public ſchools and ſeminaries, we may reaſonably hope, that it will, in a great degree, prevent the queſtion from being longer agitated, which has aforetime diſtracted, and ſtill fails not to unſettle the minds of men, and excite them to diſcuſſion, not of the moſt temperate nature, or conciliatory effects.

What follows forms the concluſion of Mr. C.'s very pertinent Introduction.

"To have this abridgement widely diffuſed, and profitably digeſted, may, it is probable, depend, in ſome meaſure, on the acceptance it meets with from the clergy. The preſent ſtate of the Church of England is ſuch as to call loudly on every individual who ſerves at her altar—however exalted, or however ſubordinate his ſtation,—to give all diligence to inſtruct the ignorant, to warn the vicious, and to confirm the good. One clergyman complains that his church is deſerted; another, that his people are ſo groſsly ignorant of the deſign of Chriſtianity, that they are indifferent to its glorious truths, and inſenſible to its tremendous denunciations; a third laments, that error is ſo predominant throughout his pariſh, that many of thoſe, who attend upon his miniſtry, accuſe him of adulterating the word of God; and becauſe he does not explain the ſcripture according to their literal expreſſion, openly declare that he is incapable of illuſtrating the doctrines of the Goſpel. Now this expoſition of the articles of our church, conveying the opinions of the learned, and of the moſt reſpectable of the clergy upon the moſt important ſubjects; every miniſter, who is really ſolicitous to reclaim his people from error, and convert them to the truth, will, I would perſuade myſelf, recommend [it] to every family in his pariſh, who can purchaſe it without inconvenience, and peruſe it without difficulty. It is in no part obſcure or abſtruſe: to comprehend it thoroughly requires no more than a common underſtanding, and a little attention. And when it is underſtood we ſhall ſoon perceive that the doctrinal points of ſcripture, which had heretofore been conſidered, by the generality of our people, as unintereſting, and uninſtructive, will henceforward become to our congregations a moſt acceptable part of inſtruction. Beſides, whilſt the peruſal of this Abridgement informs the minds of our reſpective flocks, it will, at the ſame time, regulate their morals, and amend their hearts: they will ſee the relation in which they ſtand to the Three Perſons of the ever bleſſed Godhead: they will feel what it is to be redeemed: they will ſtrive, aſſiſted by the imperceptible operations of the Holy Spirit, to know what it is to be ſanctified. If then this Abridgement appear to the clergy, as I am ſanguine enough to hope it will, calculated to overcome the ignorance, remove the errors, and diſpel the prejudices, by which ſo many, who make a profeſſion of Chriſtianity, are unhappily diſtinguiſhed; may we all, with one mind and one ſoul, ſupplicate the Throne of Grace, that the Bleſſed Spirit may guide and direct the heart of every reader, and of every hearer of it; giving underſtanding to the ignorant, wiſdom to the weak, docility to the vain, diffidence to the preſumptuous, and conviction to the prejudiced; that there may henceforth "be no diviſions among us, but that

that as members of a true and apoſtolical church, 'we may all be joined together in the ſame mind and in the ſame judgement!"

Our notice of this volume has been the rather diffuſe, not only becauſe of its great merit, but becauſe of the benefit which may confidently be expected to reſult from its circulation; which, ſo far as it is in our power, we ſhall be glad to promote by the moſt unqualified expreſſions of our approbation and applauſe.

We cannot diſmiſs this article without again reminding our readers of the *low price* of Mr. Clapham's Abridgement. Combining its bulk and its merits, a *cheaper* book, we venture to aſſert, has ſeldom been publiſhed. It conſiſts of upwards of 700 pages, large octavo, well printed on a good paper; and is ordered by the ſyndics of the Univerſity preſs (to whom the friends of the eſtabliſhment, for this as well as for many other well-judged inſtances of their liberality, are under great obligations) to be ſold at ſix ſhillings *in boards*.

POLITICS.

The Importance of Malta to Great Britain as a Naval and Military Station, conſidered. By George Orr, Eſq. 8vo. Pp. 30. 1s. Ginger. 1803.

MR. ORR entertains a very juſt ſenſe of the importance of the fortreſs of Malta to this country, and miniſters cannot do better than attend to his advice. Indeed, in all our arguments on the ſubject of the Peace, we endeavoured to impreſs their minds with the very ſame ſentiments which Mr. Orr here labours to enforce, reſpecting the deſigns of the French upon Malta and Egypt. We ſo far differ, however, from Mr. Orr, that we think the territory of Malta ought to be reſtored to the Knights, ſimply for this reaſon, that they were the lawful proprietors of the iſland; and not becauſe we diſſent from Mr. Orr's obſervations reſpecting the foundation of their order, its object, and its merits. It may, we are aware, be fairly urged that as the Knights wanted either the courage, the ability, or the inclination to defend their property againſt the French, and as we fairly conquered it from the French, *their* rights have ceaſed to exiſt; and to ſuch an argument, but for the Treaty of Amiens, we ſhould have nothing to object. As that Treaty, however, has been violated, (in its *ſpirit* we mean), in a thouſand inſtances by our enemies, it becomes a queſtion for political caſuiſts, not very difficult of ſolution, we apprehend, to decide how far *we* are abſolved from all obligation to obſerve it, on our part?

"If the French," remarks Mr. Orr, moſt pertinently, "are ſo eager to reſtore the order, why not begin by reſtoring to it its confiſcated poſſeſſions and property?" But "the only intereſt the Grand Conſul and the French," as he afterwards truly ſtates—"take in it is, to endeavour to have it reſtored, in order that they may have a ſort of indirect poſſeſſion of it; that is, that the iſland may be garriſoned by a power totally under their authority; ſo that, when occaſion may require, they may take poſſeſſion uninterruptedly." The French attach a proper importance to it, whatever we do; and they know very well, that if they had had full and free poſſeſſion of Malta, all our attempts to wreſt Egypt from them would have been fruitleſs.

Fully,

Fully, then, do we concur with Mr. Orr, in his opinion, that—

"The importance of this iſland is ſuch, and the difficulty of getting poſſeſſion of it again, if once ſurrendered, without an almoſt endleſs trouble and expence, ſo great, that Great Britain ought never to ſurrender it. It was certainly mentioned in the Treaty of Amiens (aye, and moſt *jacobinically* too) but not till the office of Grand Maſter had been offered to and refuſed by almoſt all Chriſtendom; and in the next place, no reſpectable power could be found in all Europe to guarantee the poſſeſſion of it. It conſequently reverted to the Engliſh. In one reſpect (aye, and in fifty others), the French completely deceived us (i. e. our *Miniſters*), in relation to it, namely, by garriſoning it with Neapolitan troops, whoſe King poſſeſſes the tenure of his crown only at the pleaſure of the Grand Conſul; and the moment the keys of Valetta are demanded, that inſtant muſt he order the garriſon to ſurrender them, or he will no longer be King of Naples."—This we told our Miniſters before the ſignature of the Definitive Treaty. And a precious guarantee of a poſſeſſion ſo important, have their wiſdom and vigilance ſecured!

"Of all the foreign poſſeſſions which the Engliſh retain, not one is more valuable, nor can be retained at a leſs expence. Its contiguity to Sicily and Italy will always ſecure to it plenty of proviſions. It is a fit ſituation for a naval arſenal, and a Britiſh garriſon; and ſetting aſide its importance as a military ſtation and naval depot in time of war, its advantage, in a commercial point of view, for the Britiſh trade in the Levant and the Mediterranean, is ſuch, that it makes amends, in a great meaſure, for the privation of every poſt in Italy, and from which the French could eaſily exclude us, as has already appeared. Conſidered in a military point of view, firſt, no expedition to Egypt, from the South of France, or Italy, could ever paſs it; and it would give ſuch an effectual interruption to any ſupplies, ſuppoſing an expedition had paſſed, that it muſt eventually fail. Its harbours are ſo very commodious that the whole Britiſh navy might ride in ſafety in them. The Knights of Malta and the Malteſe are ſo indifferent about being reſtored to the former order of things, that they have never hinted it; and to reinſtate ſuch a handful of ſcattered, ſuperannuated Knights, without revenues and without power, while Kings and Dukes are dethroned and diſinherited *sans ceremonie*, would not only be abſurd, but inſulting. The Engliſh, in poſſeſſion of this important poſt, may command the coaſts of Africa, Egypt, Syria, Sicily, and Italy, the ſouthern Coaſts of France and Spain; and if they regard their own intereſts, they will not ſurrender it. Since the Treaty of Amiens, have not whole countries been ſeized by France? Has ſhe not obtained poſſeſſion, or, which is the ſame thing, is about to obtain poſſeſſion of Louiſiana, of the Floridas, of the Duchy of Parma—to ſay nothing of Switzerland? And while the French Government *cuts* and *carves* for itſelf at pleaſure, could it poſſibly be wondered at, or could it poſſibly be objected to, that England ſhould keep the ſolitary poſſeſſion of Malta?"

We know very well what the late Lord Chatham, or even any of the Whig Miniſters of King William, would have anſwered to ſuch a queſtion; but what anſwer Mr. Addington and Lord Hawkeſbury will give to it we are not ſagacious enough to conjecture. The author's ideas perfectly concur with thoſe which we have repeatedly declared on the ſubject, reſpecting the future views of the French on Egypt, views which, we confidently predict, they will carry into full effect, either by force or fraud, whether they

force

force us into immediate war, or whether they allow us to enjoy, for some months longer, the bleſſed effects of Peace, or rather, to uſe the emphatic and appropriate deſignation of the Secretary at War, of our preſent "hollow armed truce."

"Several of the French diurnal publications," adds Mr. Orr in concluſion, "have lately endeavoured to ſhew," what, be it obſerved, en paſſant, the Briſſotines laboured to prove at the very commencement of the Revolution, "that England had reached the ſummit of her grandeur, and that ſhe muſt ſoon fall: they have alſo aſſerted, that if the other European powers and France could poſſeſs themſelves of the Britiſh ſettlements in the Eaſt, they would be ſufficient to enrich them all; not charging the Britiſh Government with any injuſtice, but wiſhing to transfer its poſſeſſions to themſelves. As they have thus openly expreſſed themſelves, it is neceſſary that Great Britain ſhould look to herſelf, and not weaken her hands by ſurrendering any commanding ſtation to the French, or to thoſe who muſt act under their control. The natural inference, therefore, which we would deduce from what has been advanced on the ſubject, is, that Great Britain ought to retain Malta as a tower of ſtrength to her in the Mediterranean, which will always inſure reſpect to her in the various countries that ſurround it."

So ſays Mr. Orr, and ſo ſay we.

A Letter to the Proprietors of East India Stock, reſpecting the preſent Situation of the Company's Affairs both abroad and at home; in Anſwer to the Statements given in the latter Part of the third Report of the Special Committee of the Court of Directors reſpecting private Trade, dated the 25th of March, 1800. 8vo. Pp. 122. Hatchard. 1802.

THAT part of the Report of the Committee which is noticed in this pamphlet appears to have contained a direct attack on the Indian Adminiſtration of Mr. Dundas (now Lord Melville). How the Directors could reconcile ſuch an attack with the praiſes which they had uniformly laviſhed, and with the rewards which they had beſtowed, on that Miniſter, it is not poſſible for us to conceive. Either thoſe praiſes were unfounded and that reward was undeſerved, or the ſubſequent attack was moſt unjuſt. This appears to us to be a plain inference not to be overlooked much leſs refiſted. Be that as it may, however, the letter before us exhibits one of the moſt maſterly defences of Mr. Dundas's Adminiſtration, that has ever been offered for a Miniſter; while it expoſes not merely the fallacious but (if the ſtatements and calculations be correct, and *we* ſee no reaſon to queſtion their accuracy) the miſrepreſentations, and impoſitions of the Special Committee.

The point at iſſue between the parties is the preſent ſtate of the Company's finances. The Committee of Directors contend on the one hand, that they are in an infinitely worſe ſtate than that in which they were found on the entrance of Mr. Dundas into office; the writer of the letter maintains, on the other hand, that they are in a much more proſperous ſtate. And the latter, by a train of arguments moſt able, connected, and perſpicuous, and by plain calculations derived from authentic ſources, eſtabliſhes moſt fully and triumphantly, as it appears to us, the point for which he contends. It has been a matter of extreme ſurprize indeed to us, and no doubt to others who are not in the ſecret, that eight Directors of the East India Company, the

the appointed guardians of its intereſts and its character, ſhould ſit down for the expreſs purpoſe of proclaiming to the world the extent of its embarraſſments, and the magnitude of its diſtreſs. This is a courſe of proceeding ſo diametrically oppoſite to that which is purſued in the ordinary tranſactions of Commercial Companies, that it is impoſſible to account for it on any of the known motives of action among perſons concerned in trade. There muſt, then, have been ſome hidden principle, ſome ſecret cauſe, to produce a line of conduct ſo truly extraordinary. They are here met, however, in a very different way; not by ſophiſtry and evaſion, but by plain ſenſe and ſtrong facts. And if the degree of conviction in the minds of others bear any proportion to that which has been created in our minds, by a peruſal of this letter, the Directors are not likely to receive the *thanks* of their conſtituents for their notable report. The account before us of the ſtate of the Company's affairs muſt be as gratifying to thoſe who are immediately intereſted in its proſperity, as it unqueſtionably is to every one who has the general welfare of the Britiſh Empire at heart.

The invidious, impolitic, and unjuſt diſtinction made by the Directors between the debts incurred for *commercial*, and thoſe incurred for *political* purpoſes, ſtruck us ſo forcibly, that we had marked the paſſages with the deſign of offering ſome very ſevere animadverſions upon them; but, as we advanced, we found ourſelves anticipated by the very able writer of the letter, who has expreſſed our ideas on the ſubject in terms ſo clear and ſo ſtrong, that we ſhall ſubſtitute his chaſtiſement for our own.

"This laſt obſervation leads us to a topic upon which great ſtreſs is laid in the Report, and upon which, indeed, the Directors appear to reſt the great burthen of their complaints, namely, *that the increaſed debt in India has been incurred entirely for political, and not for commercial purpoſes.* Theſe two intereſts the authors of the Report affect to ſpeak of, not only as perfectly diſtinct and ſeparate, but almoſt as oppoſite and irreconcileable. Inſtead of conſidering them as affording mutual ſupport and aſſiſtance to each other, they ſeem to behold in the one the decided enemy of the other; and then forgetting that they are ſovereigns, and not well recollecting on what grounds, and by what aids they are enabled to be merchants, they haſtily declare for the latter, and peeviſhly rail at the former. Since the nature of our empire in India, from being ſo much the object of general attention and public diſcuſſion, has been better underſtood, and particularly ſince the renewal of the Charter, in which the attributes of the Company's power, and the duties impoſed upon them as ſovereigns, are ſo clearly chalked out and defined; in which the appropriation of the revenues they enjoy, in this latter capacity, is expreſsly pointed out and preſcribed, and the connection between their political power and that appropriation, on the one hand, and their exiſtence, privileges and concerns as a ſtock Company, carrying on trade, on the other, is provided for and eſtabliſhed, it could ſcarcely be expected that this exploded diſtinction, no leſs falſe in theory, than inapplicable in practice, would have been revived.

"Can the Court of Directors ſeriouſly imagine that the Company is annually to derive, for a long tract of years, the benefit of above a million ſterling, drawn from the territorial revenues of India, towards purchaſing their inveſtment, and yet that every expenditure for the defence of thoſe very territories is unconnected with all objects of commerce? Can they point out any practical line of ſeparation that can be drawn between the political and commercial concerns of the Company, as long as the poſſeſſion, the

the revenues, the government, and the defence of India are veſted in them? If, for that defence, or for any political object neceſſary to the general ſecurity of their empire, extraordinary exertions are requiſite, is it no part of their duty, is it no condition of the tenure under which they govern, that they ſhall provide for thoſe exertions? Is it not, on the contrary, expreſsly ſtipulated in the Act of 1793, that the revenues ſhould be applied, in the firſt place, to the purpoſes of *government and defence?* Does not that Act go further, and, anticipating the caſe of the occaſional abſorption of the revenues for theſe purpoſes, mark out the mode in which any new debt ſhall be liquidated? At the time that Act was paſſed there exiſted, as there will now again exiſt with the return of peace, a ſurplus revenue; but was that ſurplus declared to be a commercial reſource for any other reaſon than becauſe the Company's commerce was the moſt eligible channel through which it could be remitted to England; in the double view of increaſing their profit by the ſale of the goods in Europe; and of aiding the revenues of the ſtate by the duties to which thoſe goods are liable in Great Britain.

"It would be ſuperfluous to enter into a further examination either of the general ſpirit, or of the ſpecific proviſions of that Act, to ſhew that no diſtinction can be made as to what part of the debt may be termed political, and what commercial; although, if ſuch a diſtinction could be admitted at all, it would unqueſtionably follow, from the circumſtance of its being expreſsly ſtipulated by the hundred and ſeventh ſection of the Act, that the *expences of defence and Civil Government ſhall, in the order of preference, thereby eſtabliſhed, precede every other expence whatſoever*, that every rupee of the loans made in India this war, which has been employed in aid of the bullion, the proceeds of the exports from Europe, and the bills drawn upon the treaſury at home; but excluſive of any ſurplus revenue from India, to complete the annual inveſtments, is ſtrictly and in the letter of the Act of Parliament, a debt for *commercial purpoſes only*.

"Under this head, I believe, if the inquiry were gone into, would be included a very conſiderable portion of the augmentation made to the Indian debt this war, inſtead of the whole having been abſorbed, as the Directors inſinuate for *political purpoſes only*; but the whole diſtinction is idle and nugatory, and cannot poſſibly be entertained. The true criterion of the Company's proſperity unqueſtionably muſt be their providing the greateſt poſſible inveſtment for Europe, without recurring to loans or extra reſources in India, and with the leaſt poſſible demand upon their treaſury at home, and *vice verſâ*;—but how is this to be attained? By the ſtate of their political affairs being ſuch as to admit of the greateſt poſſible increaſe of that ſurplus revenue, every farthing of which is derived to them, not in their *commercial*, but in their *political* capacity.

"It therefore, follows, on every principle of reaſon, juſtice, and common ſenſe, as well as from the poſitive enactment of the ſtatute, that however cloſe the connection between the political and the commercial character of the Company, the advantages of the latter are a conſideration ſecondary and ſubordinate to the diſcharge of the duties impoſed by the former. What then muſt we think of the affectation in the authors of this Report, to aſcribe all the greatneſs, and all wealth, and all the power of the Company to their commercial purſuits, and to impute all their difficulties and embarraſſments to their having been unneceſſarily engaged in political concerns, as if the latter were a mere ſupererogation to the former?

"It

" It is true this view of the ſubject enables them, with equal modeſty and juſtice, to inſinuate, that the happy reſults of the one are entirely due to their own ſuperior management and ſkill; and the contingent inconveniences and expences of the other, to the ill-adviſed plans and ſuperfluous interference of the late Indian adminiſtration. When their Empire, after defraying all the charges incident to their ſovereignty, yielded them a net ſurplus tribute, of between one and two millions ſterling, annually, in aid of their commerce, we heard nothing of theſe invidious diſtinctions; but no ſooner are they called upon, by the inevitable interruption of Peace, to forego for a time, not according to the caprice of a Miniſter, but under the expreſs proviſion of an Act of Parliament, the benefit of this tribute, as merchants, and to appropriate it, together with ſuch other reſources, as the exigencies of war might require, to the defence of their own rights, and the diſcharge of their important duty, as ſovereigns; than diſtinctions are taken, and loud complaints made " *of their revenues being abſorbed, and their debts augmented for political purpoſes.*" The natural concluſion is, that the Court of Directors would kindly undertake for *their own profit*, to ſave the ſtate the trouble of drawing, for the benefit of the public, any ſurplus tribute, however conſiderable, which the territorial revenues of India might afford in time of Peace; on condition, not only that their general funds, but that thoſe very revenues ſhould be exempted from contributing to its defence in time of war. The preſent Charter having provided otherwiſe, it is unneceſſary, at this moment, to argue upon the fairneſs of ſuch a propoſal, though ſhould the Court perſiſt in their preſent ſentiments, it may become the baſis upon which ſome years hence, they may, without inconſiſtency at leaſt, reſt their application for its renewal."

The Directors will do well to reflect moſt ſeriouſly before they venture again to draw diſtinctions of this nature; which cannot fail to ſuggeſt reflections to every thinking mind, which it is no leſs their intereſt than their duty to diſcourage and prevent. We are, indeed, ourſelves tempted to enter into a diſcuſſion of the conſequences reſulting from ſuch diſtinction, which would lead us to ſhew, that the intereſts of the Company muſt be rendered ſubſervient to thoſe of the Empire, whereas, if their doctrine were juſt, the reverſe of this propoſition would be eſtabliſhed; but, we are reſtrained from yielding to the temptation at this critical juncture, by conſiderations of higher importance.

After ſhewing that the Company are indebted to their *political* character for the advantage of which they, ſo properly, boaſt, that amidſt the ruin of the different foreign Companies, " The Engliſh Eaſt India Company was able to rear its broad front with a proud and envied pre-eminence," the Letter-writer proceeds to ſhew the futility of their objection to a plan ſuggeſted by Mr. Dundas, for the reduction of the India-debt.

" So out of humour, nevertheleſs, are the authors of the Report, with their *political power and dignity*, at this moment, that they can ſcarce keep their temper in adverting to that part of Mr. Dundas's plan, in his Letter of the 30th of June, in which he propoſes, that the Company ſhall avail themſelves of the power they already poſſeſs, under the authority of Parliament, " for augmenting their capital ſtock to the extent of two millions, and that the additional money ſo raiſed, ſhall be applied excluſively to the liquidation of the preſent Indian debt at intereſt." In their language, this is neither more nor leſs, than the monſtrous propoſal of raiſing four millions ſterling

ſterling here,* in order to pay *political debts* in India. In plain Engliſh, it is ſimply this:—that the Company, having it in their power to raiſe money in England, at a rate of intereſt, which, upon the average of the four next years, would probably not exceed 4½ per cent.; and owing debts in India, for which they pay *ten* and *twelve*, (and which, for whatever purpoſes contracted, they muſt continue to pay) they ſhould avail themſelves of that power for the general and more ſpeedy relief of their affairs."

What the motive, or the object, of an objection to a plan ſo rational and ſo beneficial, can be, we profeſs ourſelves at a loſs to conjecture. Mr. Dundas has good reaſon to be ſatisfied with this defence of his political conduct, in reſpect of India, which diſplays great ability, good ſenſe, and correct judgment; and will be conſidered as deciſive, ſo long as the ſtatements and the calculations on which it is principally founded ſhall remain unoppoſed and unrefuted.

POETRY.

The Triumphs of Poeſy: a Poem. By J. C. Hubbard, A. M. Author of Jacobiniſm, &c. 4to. Pp. 28. Nicols. 1803.

WE are told, in the "Advertiſement" prefixed to this Poem, "that the reader may not be led to expect, from the *Title* of the following little Poem, a more regular or extenſive reference to poetical compoſition, than it really contains, it may be neceſſary to premiſe that the deſign of the author is, merely, to introduce a few of the moſt eminent Greek, Latin, and Engliſh Poets."

Theſe choſen few are introduced in a ſtrain characteriſtic of their reſpective excellencies, and breathing ſome ſparks of their own native fire. The previous invocation to *Poetry* may ſerve as an apt ſpecimen of the Poet's talents:—

"O poeſy! celeſtial maid! around
Whoſe gifted ſhell the willing paſſions throng,
And, rouſed to rapture, by its magic ſound,
Imbibe the pure ethereal ſoul of ſong,
O dart one friendly, one auſpicious ray,
To point the unbounded range of thy reſiſtleſs ſway!

When Night and Chaos fled from power divine,
And Nature felt her firſt convulſive throes,
While, burſting gorgeous from his clouded ſhrine,
The apparent ſun, ſupreme in glory, roſe,
Thy ſpirit led the angelic choirs to raiſe,
Among the ſtars of morn, the aerial chant of praiſe.

* At the preſent prices, and notwithſtanding the gloomy ſtatements of the third Report, the ſale of two millions of India ſtock would produce conſiderably more than four millions ſterling; and as it is propoſed to ſell only one-fourth part of it annually for four years, there is every reaſon to think, ſhould peace be continued, that it would produce a reſource very little ſhort of five millions in the whole."

Deſcending from the radiant tracts of day,
Thy ſmiles on ſome inferior ſphere to ſhower,
Earth's ſpacious confines felt their cheering ray,
And fancy glow'd beneath its plaſtic pow'r;
While inſpiration ſwell'd each fleeting gale,
And pour'd her vocal tide along the enraptur'd vale."

The brief character of the Iliad partakes much of the ſolemnity of the original; and the whole of the Poem reflects credit on the genius and talents of the author. It is dedicated to the venerable Biſhop of London.

NOVELS.

The Magdalen, or History of the firſt Penitent Proſtitute received into that charitable Aſylum; with Anecdotes of other Penitents. By the Rev. William Dodd, LL. D. 12mo. Pr. 64. 3d. Edit. 1801.

THE ſubject of theſe memoirs is the daughter of a clergyman; or, (which anſwers the purpoſe of the writer full as well,) is *ſuppoſed* ſo to be. Having ſcarcely attained her fourteenth year, ſhe has the misfortune to loſe her mother; and the following year deprives her of the protection of her father. Bereaved of both her parents at this moſt critical conjuncture, ſhe is thrown upon the world a poor orphan, beautiful in her perſon, and ſuſpecting no harm, becauſe meditating none, placed in a ſubordinate ſituation, in a faſhionable family, in which ſhe ſees and hears religion ridiculed and inſulted, the good impreſſions of the virtuous principles that were inſtilled into her mind in early childhood, are gradually weakened, although never wholly obliterated; and ſhe falls a victim to the paſſions of her profligate young maſter; who, after three years, deſerts her, with an infant to maintain, the fruit of their illicit connection. To procure the means of honeſt ſubſiſtence, for herſelf and child, ſhe endeavours to eſtabliſh herſelf in a milliner's ſhop; but is arreſted for furniture and rent. At this moment ſhe meets with one of her own ſex, old in years, but older in vice, who, under the maſk of friendſhip and compaſſion for her diſtreſs, and pretending to extricate her from her difficulties, takes the advantage of her wretched ſituation, to betray her into a courſe of life which ſhe abhors. She finds herſelf in the hands of one of thoſe female monſters, who riot on the wages of others' iniquities; whoſe horrid trade it is ever to watch the favourable opportunity of violating female innocence, or plunging fallen virtue into deeper miſery and guilt. The diabolical artifices of theſe infamous wretches are here juſtly expoſed. The ſubſequent ſufferings of body and mind under which the poor deluded young woman labours; her ſad variety of life; the many fruitleſs exertions ſhe makes to extricate herſelf from her miſerable condition, and to return to the path of virtue; her unavailing endeavours to earn, by honeſt induſtry, a maintenance for herſelf and her infant; the painful conflict between principle and natural affection for her innocent babe; are touched with conſiderable feeling; and, we fear, deſcribe but too accurately the lamentable lot of hundreds of young women, who, at an early period of life, are ſeduced under the moſt ſolemn promiſes, if not under the very form, of marriage; who, forſaken by their baſe betrayers, and hurried on by the unreſtrained paſſions of the *men of the town*, are driven from

from one degree of guilt and wretchedneſs to another; until, after a ſhort career of ſplendid miſery, they fall to riſe no more; unleſs, as in the hiſtory before us, ſome benevolent heart is touched with their diſtreſs, and ſome benevolent hand is extended, to their timely relief; and the unfortunate young creatures are received within the charitable doors of the *Magdalen*, ere by deſperation, or evil aſſociation, they become irreclaimable.

The heroine of this hiſtory is ſtated to have been the firſt woman that was admitted into that truly excellent inſtitution; and her ſtory is ſuppoſed to be written by herſelf, during her temporary ſeclusion from the world, in a ſeries of letters to a lady, who had humanely intereſted herſelf in her reſtoration to her ſtation in ſociety.

The ſtory, on the whole, is well told; the interview (p. 22) and the 5th letter are intereſting and impreſſive: but, though we meet with nothing groſs in the expreſſions, or that is intentionally unfavourable to religion or morality, and though we find ſome things, that furniſh leſſons of prudence and caution to the unfallen; yet do we not recommend ſuch tales to be put into the hands of virtuous young women, who, in our judgment, are moſt ſafe, when leaſt acquainted with ſuch ſcenes, as are here depicted.

If we do not meet with all the manly pathos, that characterizes *the Man of Feeling*, we certainly ſee in theſe pages a picture drawn from real life; and as ſuch, affording a ſolemn warning to the virtuous female; who, from the ſad fate of a once innocent and amiable young woman, brought up in the boſom of tenderneſs and virtue, may learn, what direful evils may, and almoſt inevitably muſt, await only one falſe ſtep in an unguarded moment.

Admitting that the incidents are drawn from facts, which, it is to be feared, recur daily in a populous, opulent, and luxurious capital, we do not heſitate to pronounce the whole, (ſo far as it profeſſes to come from the pen of Dr. Dodd, and to be the real hiſtory of the firſt woman that was admitted into the *Magdalen*) a groſs impoſition on the public, purpoſely intended to promote its ſale. When we had peruſed but a few pages, and learned that the young lady's name was *Emily*, and that ſhe was *the daughter of a clergyman*, (the common cant of modern ſentimental novels, in which ſeduction forms a part) our ſuſpicion of the fabrication of the ſtory was confirmed.

We ſhould not have extended our obſervations on theſe letters to ſo conſiderable a length, if the ſubject had not become intereſting to us on another account. In the form of a novel, founded on fiction, little harm can be done, by ſuppoſing that the daughter of a parſon or a peer falls a ſacrifice to an unprincipled villain in high or low life: we read the ſtory as a work of imagination. But when an opinion goes forth into the world, and it is ſolemnly announced from the pulpit, as we lately heard it announced, by a reſpectable divine, and on an occaſion peculiarly calculated to give currency and credit to the aſſertion; *that a very conſiderable number of the women of the town are the daughters of clergymen*; we feel it our bounden duty to vindicate the order againſt a charge, which inſinuates that they are leſs aſſiduous in forming the principles, and morals of their daughters, than their ſacred profeſſion and habits of life ſhould diſpoſe them to be. An able advocate for the Church of England, in his admirable ſpeech in the Houſe of Commons, on the reſidence of the clergy, has ſhewn * that there

* On an enquiry made in 1797, it appeared, that there were 2800 livings under 30*l. per annum.*

are very many poor livings, which, instead of enabling the incumbent to make any provision for his family, after his decease, do not furnish him with the means of supporting a wife and children while he lives, in a manner suitable to his rank in society; unless he has talents that he can employ in the few liberal pursuits that are compatible with his function: yet even with these disadvantages, it is a fact, honourable to the clergy, as a body, that there is no profession of men, whose offspring fill their respective stations in the community with more credit. Many unhappy females may, and some certainly do, assume a relation to the clergy, to which they have no claim, in order to awaken commiseration; and the daughter of every unauthorized, itinerant, lay preacher, calls herself the daughter of a clergyman. But many, who truly are such, could we name, from our own knowledge, who, aided by public or private liberality, maintain themselves with unblemished reputation, in the few employments that are left for women. Whatever may be the number of *Emilies*, *Sophias*, *Lauras*, *Clementinas*, *Anna-Marias*, or *Emma-Matildas*, among the women of the town, in the Annals of the Old Bailey, or in sentimental novels; we repeat, from authority, that neither *Miss Emily M. S.* nor *the daughter of a clergyman*, was the first woman that was admitted into the *Magdalen*; and, if it is a fact, as we are credibly assured it is, that no more than *four* daughters of clergymen, have been received into that charity for the last five and twenty years; though it does not actually prove that no more have been seduced, yet certainly it affords a pretty strong presumption, that the number is not very considerable; unless we can suppose that those, who, it is presumed, have, in general, received the best education, and seen the best examples, should, if they once deviate from virtue, be less disposed to be reclaimed than others.

As this is the time of the year, when the sermon, to which we have alluded, is published, we trust that the reverend preacher will expunge the obnoxious passage, or, in a note, acknowledge that he was inadvertently led into an error, which we have no doubt of his being as ready to retract, as we are to point it out.

Memoirs of Alfred Berkeley, or the Danger of Dissipation. By John Corry, Author of "A Satirical View of London," "The Detector of Quackery," &c. 12mo. Pp. 228. 4s. 6d. Dutton. 1802.

ON Mr. Corry's former productions we passed a favourable judgment; nor is the present performance calculated to detract from his literary fame. The Memoirs of Alfred Berkeley are a vehicle for many well pointed observations on men and manners; and for some severe satire against *Quacks*, a species of animal to whom Mr. Corry appears to have a peculiar antipathy. The *moral* is good, though we suspect there is more beauty in the theory than truth in the practical application of the maxim—"A reformed rake makes the best of husbands." We wish to caution the author against the danger of *vilifying and degrading* the government of France, now at *peace and amity* with this country; and we can assure him that his imprudence in talking of "the Corsican Usurper, Buonaparté," will not be counterbalanced even by his Eulogy on the *Peace*.

The Strolling Player; or, Life and Adventures of William Templeton. In three Volumes. 12mo. Pp. 850. Symonds. 1802.

THIS is evidently the production of a young writer, possessed of good talents,

talents, and good intentions, but who has not yet learned the difficult art of ſubjecting his imagination to the controul of his judgment. That he has painted human nature correctly, in moſt inſtances, is certainly true; but it is, not unfrequently, human nature in that ſituation and in thoſe ſcenes, in which ſhe ought to be ſcreened from the public eye, and in which her expoſure can be productive of no advantage, to counteract the effects of evil example. The adventures are, many of them, intereſting and amuſing; but ſome of the incidents are highly improbable. This, however, is deemed no objection to a modern novel.

MISCELLANIES.

Invincible Standard. Falſhood and Malignity Detected and Expoſed, in a Vindication of the Forty-ſecond Royal Highland Regiment, againſt the Pretenſions of Mr. William Cobbett, and the Claims of Anthony Lutz. 8vo. Pp. 54. 2s. Mundell, and Co. Edinburgh; Ginger, London. 1803.

WHEN one writer accuſes another of *falſhood* and *malignity*, he ſhould take ſpecial care to afford no grounds for retorting the charge of either on himſelf. It would have been well for the author of this pamphlet if ſuch care had been taken by him; but, unfortunately, he has wholly neglected it, and, while he has totally failed in ſubſtantiating his charge againſt Mr. Cobbett, he has afforded abundant proofs of his own "falſhood and malignity." In the Preface we are told that Cobbett "is now *the only man* who has diſputed the fact" of the Forty-ſecond Regiment having taken the *Invincible* Standard, the very ſtandard which was captured by *Lutz*, and brought to England. This is a groſs falſhood, for not only do we know numbers who ſtill diſpute the fact, but we do not happen to know a ſingle man who *admits* it. Not that the fact itſelf is worthy of diſpute. For it was never intended by thoſe who, from a regard for truth and juſtice, and from no *other* motive, whatever the author of theſe *malignant* ſheets may chuſe to maintain, publicly aſſerted, after due inveſtigation of all the circumſtances of the caſe, the validity of Lutz's claims, to caſt the ſmalleſt reflection on the courage or good conduct of the Forty-ſecond Regiment, which have been ſignalized on too many important occaſions to be, in the leaſt degree, affected either by the extraordinary *modeſty* of Serjeant Sinclair, or by the obtruſive and inconſiderate officiouſneſs of his nameſake; and the officers of which will ſcarcely fail to ſay to this equally officious and inconſiderate defender, Non tali auxilio, nec defenſoribus iſtis;—What "factious views" Mr. Cobbett could poſſibly have "to promote" by his earneſt defence of poor Lutz, it would puzzle the ingenuity of a much more acute reaſoner than the author of this pamphlet to diſcover; and if the accuſation be not imputable to *malignity*, to what can it be aſcribed? We were the firſt to publiſh the proceedings reſpecting Lutz's claim, and 'tis ſomewhat ſtrange that we have not been attacked by this furious champion of Serjeant Sinclair, though we think we could aſſign a good reaſon for ſuch inconſiſtent forbearance.

The greater part of the obſervations in the pamphlet are extracted from a weekly paper, called the *Pilot*, and indeed appear calculated for no other purpoſe than that of "*puffing off*" the ſaid paper, and ſo bringing it into

notice. We are told, modeſtly enough, that it is conducted with great ability, and it is more than inſinuated that it has a very extenſive ſale. Now ſo obſcure is this *Pilot* that we never met with it but once. Its contents led us to make ſome enquiries, in conſequence of which we diſcovered by *whom* it was *eſtabliſhed*, for *what purpoſe*, and by whom *conducted*; but, without farther provocation than we have yet received, we ſhall not "diſcloſe the ſecrets of the priſon houſe;" we ſhall only juſt expreſs our aſtoniſhment that the ſame pen which wrote the moſt violent philippic againſt the peace, and thoſe who made it, that ever was penned by man, ſhould be employed to defend *it* and *them* with equal violence. As to the circulation of the paper in queſtion, we have very good reaſon to know that the whole number printed was but 500, and that more than one half of theſe were *given away*; of its *profits* the *printer* can give, we ſuſpect, the *trueſt* account. To boaſt, therefore, of its extenſive circulation is to impoſe moſt groſsly on the public; which certainly does not very well become a writer who proclaims himſelf to the world as the detector of impoſtures.

The whole evidence and arguments in favour of Lutz, with the proceeding of the Highland Society, which had been publiſhed and republiſhed often enough before, are here reprinted, under the pretext of *impartiality*, but really with a view to ſwell the ſize of the pamphlet. Our readers will not expect that we ſhould follow the example of this compiler, and trouble them with arguments which they have read before. But when it is confidently aſſerted that "it has never been ſuggeſted by any perſon living, except Cobbett, and his *Frenchman*, Lutz, that the Forty-ſecond Regiment was completely worſted on the glorious 21ſt of March," we cannot but aſk the author of ſuch an aſſertion, whether he ever read Sir Robert Wilſon's account of that action, in which it is ſtated, that, at one period of the day, that is when the impetuous charge of the French cavalry was made, they were not merely worſted, but "*overwhelmed?*" And yet he does not bluſh to boaſt of having diſplayed the *moſt liberal impartiality* in the diſcuſſion of the queſtion;—if this be the Pilot's *impartiality*, what muſt his *partiality* be! That the Highland Society "were juſtified in conferring a teſtimony of regard upon" the Forty-ſecond Regiment for their gallantry on that day, we wanted "no ghoſt to come from the grave" to inform us. It is a fact, that no one ever pretended to doubt. But that is not the queſtion here. The only queſtion is, how far they were juſtified in rewarding Serjeant Sinclair for the ſhare which he had in the affair of the ſtandard taken by Major Stirling; and whether or no that ſtandard was the Invincible Standard. We muſt again repeat, and the fact is too obvious to be diſputed, that Serjeant Sinclair's merit in reſpect of that ſtandard conſiſted merely in having loſt it after it was committed to his care. And as to the identity of the ſtandard; triumphantly as it is aſſerted by the Pilot, to be the ſame as was afterwards taken by Lutz, the arguments in ſupport of the aſſertion appear to us to be fallacious and inconcluſive; and the weight of teſtimony is wholly on the other ſide. The malice of printing the word *Frenchman* in italics, with a view to raiſe a prejudice againſt poor *Lutz*, is moſt pitiful and paltry.

After calling Mr. Cobbett a "*French trumpeter*;" after ſaying, "we know *his* principal object is money"—to put "a few more pence in his pocket" (having before imputed his defence of Lutz to *factious views*); after charging him "with a perverſe, continued, and *black-hearted* perſeverance in the abuſe of *every thing* worthy, juſt, and honourable in our government and country;"

country;" with a baſe intention "to create jealouſy and diſunion among us, and even to provoke an inflammable ſpirit, not leſs repugnant to law than to a ſenſe of public ſafety;" after again accuſing him of "factious deſigns," and again branding him as "a foul-breath'd trumpeter," he has the intolerable effrontery to inſult us by the aſſertion, that he has "delivered his remarks with *temper and moderation*" !!!

In order to give "a clear idea" of the poſition of the armies on the 21ſt of March, the author enters upon a deſcription ſo confuſed as to be ſcarcely intelligible; the object of which, however, is to prove that the ſtandard taken by the 42d and retaken by Lutz was one and the ſame *Invincible Standard*. But here, as in many other inſtances, he argues on falſe premiſes; Captain Walſh, he ſays, "eſtabliſhes that the ſtandard covered with military exploits belonged to a battalion of this (the 21ſt) brigade." But Captain Walſh *eſtabliſhes* no ſuch thing; and it would have been at leaſt decent in this writer not to have garbled his quotation from Captain Walſh nor to have omitted any eſſential words, after he had juſt abuſed Mr. Cobbett, moſt virulently, for the ſame thing, or rather for only ſtopping ſhort of the concluſion of a ſentence which he had quoted. Capt. Walſh's words are: "A ſtandard, covered with the military exploits of the corps to which it belonged, *according to General Regnier*, a battalion of the 21ſt demi-brigade, fell into the hands of the Minorca or Queen's German regiment." So that we find, Captain Walſh does not eſtabliſh the fact, but only gives the authority of the French General for it; of a general, too, who has been proved to have advanced a number of falſhoods reſpecting this very action! And upon ſuch a ſandy baſis does this writer preſume moſt peremptorily to affirm, what Colonel Stewart and Major Stirling ſtudiouſly, and moſt honourably, forbore to advance; what Captain Walſh has virtually contradicted; and what the perſons, moſt likely to know the fact, the officers and men of the Queen's German regiment, have moſt poſitively denied! But notwithſtanding the clear and unequivocal teſtimony of theſe latter, the Pilot dares to aſk the following queſtions, and ſo, from an *affected* zeal for the honour of a regiment which is by no means implicated in the buſineſs, attacks the honour of another for having promoted a full inveſtigation of it; —"May he (Lutz) not have *taken* the ſtandard from the *wounded Sinclair*, and boaſted that he obtained poſſeſſion of it by other means? May he not have *picked it up*, after the bleeding poſſeſſor was compelled to abandon it?" Now, theſe queſtions would not be aſked by any man, who had read the proceedings of the Regimental Committee of Inquiry, held in the Queen's German regiment at Goſport, without an utter diſbelief of the evidence delivered before that committee. The writer indeed profeſſes to be *inclined* to believe that Lutz might take the ſtandard; but the profeſſion is ridiculous after putting ſuch queſtions as theſe. And the man who puts them, too, affects to feel for the *honour* of a ſoldier! Unparalleled impudence!

The pamphlet cloſes with an aſſertion, as well founded as many others which we have here noticed, that its author has "demonſtrated Cobbett to be the greateſt fabricator and impoſtor in the world," and two more pages are accordingly ſtuffed with virulent abuſe of him. The writer is evidently mortified at his inability to provoke Mr. Cobbett to notice a paper which lingers in obſcurity, and would fain force itſelf upon the public attention, in order if poſſible to prevent a premature death, which muſt, ere this, but for the extraordinary phyſicians who have given it gratuitous

aid, have been its fate. But we would adviſe the employers of this man to recollect that however the preſent miniſters may differ from Mr. Cobbett on political queſtions, and condemn his conſtant attacks on the peace, to which may be principally aſcribed a very material, and, as we think, a highly beneficial, change in the public opinion of that meaſure, the moſt diſtinguiſhed among them have been forward to acknowledge their ſenſe of the ſervices which he rendered to the cauſe of this country, when, ſingle and unſupported, he ſtemmed the tide of popular prejudice, and the torrent of French jacobiniſm, in America; at the very time, too, when one, at leaſt, of the writers in this very paper, was buſied in purſuits of a very different nature and tendency. But, verbum ſat. The ſubject is an unpleaſant one; and far be it from us to reproach men with paſt errors, when they have been openly renounced, and purer principles adopted.—There is here a malignant alluſion to a publication entitled "*The Soldier's Friend*," which is inſinuated to have been the production of Mr. Cobbett's pen. We know not whether the inſinuation be juſt or unjuſt; but we know that Mr. Cobbett has told the whole world, in his account of his own life, that he "had imbibed principles of republicaniſm;" that he "was ambitious to become a citizen of a free ſtate," and that he "thought that men enjoyed" in America "a greater degree of liberty than in England;" and that this was one of his principal reaſons for going to America.* It may eaſily be ſuppoſed then that, impreſſed with theſe ſentiments, he might give vent to them with the ſame zeal, freedom, and independence, which ſo ſtrongly characterize all his writings. The publication alluded to we have never ſeen, nor, we repeat, do we know whether or not it was written by Mr. Cobbett, as here inſinuated. We only contend that, with ſuch impreſſions on his mind, he might have written any republican pamphlet, without ſubjecting himſelf to a charge of inconſiſtency, on account of his ſubſequent writings. He has publiſhed a full and fair narrative of his life; and detailed the operations of his mind, its impreſſions and its changes, at different periods, with their reſpective cauſes. But he was never tried, much leſs convicted, for ſedition; and never bore a commiſſion in an enemy's army. As ſoon ſhould we think of charging Mr. MACINTOSH with inconſiſtency for having delivered his excellent lectures, after the publication of his *Vindiciæ Gallicæ*; or of queſtioning the ſincerity of *Mr. Redhead Yorke* on account of the various loyal productions of his pen, after his harangues at Sheffield. The charge of *ſelfiſhness* and *avarice*, urged againſt him, is as falſe as the other charges; and ſprings from the ſame polluted ſource. Even thoſe who moſt differ from him in politics, unleſs perhaps the immediate objects of his moſt galling attacks, cannot but admire that manly independence of mind, ſo rarely to be met with, in theſe ſervile times, which aſſerts the privilege of thinking for itſelf, adhering even pertinaciouſly to opinions, which it feels or believes to be founded in truth, without conſidering whom may be affected by their promulgation; and which is utterly incompatible with *ſelfiſhness*. Nobody, indeed, knows better than Mr. ADDINGTON, LORD HAWKESBURY, and ſome other members of the preſent adminiſtration, that this charge of *ſelfiſhness* is a moſt flagrant violation of truth. Had Mr. Cobbett been a *ſelfiſh* man, the *offers* that were made him on his return from America, were amply ſufficient to

* Life of Porcupine. Porcupine's Works, vol. 4, p. 56.

gratify

gratify his *avarice*; but if ever there was a man who would ſtare even ruin in the face, ſooner than ſacrifice his independence to his intereſt, that man is Mr. Cobbett. Multiplied, and incontrovertible, proofs of this fact are in the poſſeſſion of numbers, who know that it would be much more difficult to defend him againſt the exceſs of the virtue which we have deſcribed him to poſſeſs, but which charge could not be expected to be preferred by men who are utter ſtrangers to that virtue themſelves, than to repel an accuſation which is not leſs ridiculous, than falſe.

As to the buſineſs of the ſtandard, we muſt obſerve, in concluſion, that whatever be the iſſue of that queſtion, it is almoſt a perſonal queſtion between Serjeant Sinclair and Anthony Lutz, and can by no means affect the unſullied honour of the two diſtinguiſhed regiments to which they reſpectively belong.

SUMMARY OF POLITICS.

IN our brief excuſe to our readers, in our number for *January* laſt, for the omiſſion of our Political Summary, owing to the illneſs of the writer of this article, we obſerved, "If thoſe appearances, which have ſo often, during the laſt twelve years, deceived the moſt acute obſervers of public events, might be now truſted, we ſhould conclude that *the Peace is approaching faſt to the laſt ſtage of its exiſtence.*" And, from the language of the Gazettes of France, we inferred "the ſtrong diſpoſition of its maſter to throw off the maſk, which intereſt has for a time led him to wear, and to proclaim once more to the ſubjugated world, in his revolutionary jargon, the incompatibility of the co-exiſtence of the French republic and the Britiſh monarchy." We believe no other periodical writer formed this judgment from the paſſing events of the day, or drew this inference from the language of the Conſular Gazettes. But it has been our fate, from October, 1801, to the preſent day, to be ſingular, or nearly ſo, in our opinion of the Peace, its merits, and its effects. How far our opinion was founded on ſolid data, on an intimate knowledge of the diſpoſition of the Corſican Conſul, his views, and his deſigns, or how far it was the reſult of mere habits of ſpeculation, of an obſtinate adherence to long-ſettled, and long avowed, ſentiments, or of inveterate and deep-rooted prejudice, it is for our readers and the public to decide.

We have been long numbered among the perſons to whom both thoſe friends of the Peace who are friends of the miniſtry, and thoſe friends of the Peace who are enemies to the miniſtry, have been pleaſed to diſtinguiſh by the appellation of the *war-faction*; imputing to us an earneſt and reſtleſs deſire of re-plunging the nation into all the dangers and calamities of protracted warfare. Proud as we are of being claſſed, by this curious diſtinction, among ſome of the firſt ſtateſmen, and men of the greateſt integrity, of the preſent day, we ſhall, more on their account than our own, very briefly expoſe the fallacy of the clamour ſo attempted to be raiſed againſt us, and the falſhood of the aſſertions reſpecting the ſentiments ſo confidently imputed to us. That we were enemies to the Peace of Amiens is a certain fact; but *why* were we ſo?—becauſe it was our decided opinion, the grounds of which we fully explained at the time, that the

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terms of that treaty were such as were neither consistent with the relative situation of the contending parties, nor calculated to give security to us, nor permanence to the peace itself. We maintained the practicability of continuing the war, with a considerable reduction of our forces, and consequently with a considerable diminution of expence, by blockading the enemies' ports, annihilating their trade, and monopolizing the commerce of the world; by which means, we contended, we should reduce them to the alternative of invading the neighbouring countries on the continent in order to obtain a subsistence for their numerous armies, by plunder; or else of acceding to our own terms. And we still contend that the force and expence of the present year would have sufficed for this purpose, while our revenue would have been considerably greater than it is now. These reasons we urged, with all the energy in our power, during the long period between the signature of the Preliminaries and the conclusion of the Definitive Treaty. But when the Peace was once concluded, so far from harbouring a wish to break it, our constant language was, that it was the duty of all his Majesty's subjects rigidly to observe and maintain it. Our sentiments on the subject are recorded, and they perfectly coincided with the language used, on the same occasion, by the noblemen and gentlemen, who are said to constitute *the new opposition*. Nothing can be more false, then, than the imputation alledged against us, of wishing to replunge the nation into the calamities inseparable from a state of warfare. No, much as we deplored the Peace, for the reasons which we have assigned, had the restless disturber of the tranquillity of Europe remained satisfied with the immense power in the quiet possession of which that treaty secured him, we should have deprecated any wanton, unprovoked, or unnecessary breach of it, as strongly as any of those new supporters of his Majesty's ministers who have openly triumphed in the *degradation* of their country, and the *glory** of her most inveterate foes. If our language, since the Peace, has differed from that of its friends and supporters, the difference has arisen solely from our settled conviction, that the Peace could not be of long continuance, and that the insatiate ambition of the First Consul, and his rooted hatred of this country, would soon supply him with a pretext for the renewal of hostilities. We were fearful, therefore, that the delusive hopes of its solidity and permanence which were constantly encouraged would be the means of lulling our countrymen into a false security, pregnant with danger to ourselves, and highly conducive to the success of our enemy's projects. And to prevent this, to open their eyes to their real situation, and to keep the national spirit alive, was the grand object of all our remarks on the rapid strides of the Corsican Consul towards the attainment of universal power. If *this* were an offence, we plead guilty to the charge; —if for *this* we deserved to be stigmatized as *factious*, and to be ranked among *Jacobins* for the nature and tendency of our efforts, we must submit to be so associated, for we have nothing to urge in our defence. But let those who accuse us prove, if they can, that such conduct is inconsistent with the duty of a loyal subject; that sentiments which were deemed honourable previous to October, 1801, have assumed an opposite character since that period; or that there exists the smallest inconsistency in our lan-

* We here use the words of Mr. SHERIDAN and Mr. FOX, who have described such *degradation* and such *glory* as resulting from the Peace.

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guage and our opinions from the firſt moment of our public labours to the preſent day. If they cannot prove this, they may *revile*, but they cannot *wound*, us.

Were we actuated by any of the low, paltry, ſelfiſh motives which have been frequently imputed to us, we might exult and glory in the preſent ſtate of affairs, as affording a complete fulfilment of all our predictions on the ſubject of *Peace* and *Amity* with France. Incapable, however, of being ſo actuated, we cannot but regard the preſent as a moſt alarming criſis; as a criſis which imperiouſly demands the united exertions of every head and every heart in his majeſty's dominions. Let it not be fooliſhly imagined that we can now combat our enemy with the ſame advantage as we enjoyed previous to the concluſion of the treaty of Amiens! No, our means of reſiſtance are materially diminiſhed ſince that period, and the means of annoyance in the hands of our enemy, have increaſed in a proportionate degree. It is not by under-rating the reſources of our foe, nor by exaggerating our own, that we can hope to ſucceed in the conteſt. We muſt boldly look the danger in the face; fearleſsly meaſure its ſize and extent; and reſolutely determine to ſubmit to the ſacrifices which will be neceſſary to enable us to meet it with effect. If war be once begun, let our countrymen be aſſured, it will be a long and bloody conflict;—it will, in ſhort, be a war of extermination. Our enemy holds us in abhorrence; he juſtly conſiders Great Britain as the only thorn in his ſide, (for the ſide is not the ſeat of *conſcience*)—as the only bar to the unlimited extenſion of his dominions, to the complete gratification of his boundleſs ambition. He remembers *Acra*, and the *Nile*; and his recollection that a Britiſh officer ſaved the Ottoman empire from his graſp, and prevented the addition of ſubjugated millions to his already countleſs hordes of ſlaves, inflames his reſentment till it becomes as ardent and inſatiate as his luſt of power. But for us, he would even now dictate laws to the world! And it is eaſy to appreciate the effects of this conſideration on a mind which ſuffers no contradiction, and brooks no controul. Nothing, then, but the complete deſtruction of our political and commercial exiſtence, the abſolute eraſure of our name from the liſt of independent ſtates, will ſatisfy ſuch an enemy. If we turn from his *inclination* to his *power*, we ſhall find equal cauſe for alarm. Deſpotic maſter of France and her numerous dependencies, exerciſing an uncontrouled command over forty millions of men, having the free and full diſpoſal of the whole phyſical force of France, Spain, Holland, Switzerland, Piedmont, the Ciſalpine and Ligurian Republics, and a part of Germany, with an extent of ſea-coaſt reaching from the fartheſt parts of the Mediterranean to the German ocean; and, above all, accuſtomed to the uſe of revolutionary means for giving motion and effect to this mighty machine;—his enmity and his efforts can only be objects of *contempt* to thoſe who are anxious to meet danger, from ignorance of its nature. But though we moſt anxiouſly wiſh our countrymen to conſider the danger as formidable, God forbid they ſhould deem it reſiſtleſs. We ſeek to inſpire them with caution, not to plunge them in deſpair. Let them appreciate their difficulties, but let them reſolve to ſurmount them.

Great as thoſe difficulties are, (and we have given but a faint ſketch, a mere outline of the picture, which, filled up, would preſent an object to our ſenſes, ſufficient to appal the ſtouteſt heart, unleſs warmed by the generous flame of patriotiſm,) if we are prepared to make the important ſacrifices, without which the reſolution to meet our danger would be but a

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vain and empty boaſt, we may ſtill ſubdue them. Power, greater than even the ambitious mind of the Fourteenth Lewis ever aimed to attain, veſted, without limit, modification, or controul, in the hands of a man, who never yet was known to ſuffer any principle whatever to interfere with his intereſt, or to bind him to the obſervance of treaties, however ſolemnly ratified, and who has every motive and every wiſh to conquer and enſlave us, ought indeed to excite, and muſt excite, in every mind that is not rendered callous by luxury, or by ignorance, apprehenſions of the moſt ſerious nature; but if they lead us to take a retroſpective view of our policy, to aſcertain the cauſe of our preſent difficulties, and firmly to determine to avoid thoſe errors in future to which they may be traced, they will operate as a ſalutary, though a ſtrong, remedy, and, by correcting at once our judgment and our principles, ſtimulate us to thoſe exertions which may terminate in the removal of cauſe and effect together. That "this is a conſummation devoutly to be wiſhed" is a truth which no man, who loves his king and cheriſhes his country, will attempt to deny.—Having, then, eſtabliſhed theſe premiſes, let us advert briefly to the concluſion therefrom: we muſt make up our minds to bear the burdens of the moſt arduous and moſt expenſive conteſt, in which it was ever the fate of this kingdom to be engaged; a war, in which we ſhall have not merely to defend our own coaſts, and our own *homes*, but to oppoſe a deſperate foe, in the four quarters of the globe; a war, the duration of which no human foreſight or ſagacity can fix, with the ſmalleſt degree of probability, ſince it will depend, as, indeed, the fate of Europe has, for ſome time, in a great degree, depended, on the will and caprice of the moſt obſtinate and capricious of men, or elſe upon his *life*. To ſupport ſuch a conflict, the moſt powerful means, and the moſt determined efforts, will be requiſite; both aggregately and individually, we muſt for the time diſmiſs from our attention all inferior conſiderations, and devote it ſolely to the accompliſhment of this one object. Unleſs we enter on the war with ſuch determination, we had better make every conceſſion, without regard either to honour or intereſt, than embark in it at all. But if we adopt a reſolution ſo worthy of thoſe anceſtors, who made the Gallic cock, at all times, crouch beneath the Britiſh lion's paw, and act with deciſion and unanimity, both as to object and means, we have nothing to fear; we may ſucceſsfully hurl the danger back on our vain-boaſting aſſailant, and aſſert, with equal effect, the ſuperiority of our arms in every ſcene of action. We ſhould preſently quit the defenſive for an offenſive attitude, and make our enemy tremble at our approach.

That it is the intention of Buonaparte to invade this country, we have never entertained the ſmalleſt doubt; it has indeed been the object of every one of the revolutionary heroes, from Briſſot to him; and nothing but *inability* has hitherto prevented the attempt to accompliſh it. It has, for ſome time, been a topic of converſation, half in earneſt and half in joke, with the French Generals, at Paris, (even in Engliſh company) who obſerve that their pay is inadequate to ſupport their expences, and that they muſt make a viſit to Lombard-ſtreet, in order to recruit their finances. They who know the character of the French, ſince the revolutionary attempt *les Demoraliſer et les Decatholiciſer*, will not conſider ſuch converſation as wholly unmeaning. And, we may reſt aſſured, that, ſooner or later, in war or *in peace*, the attempt will be made. To deduce the probable conduct of ſuch a man as the Firſt Conſul, from thoſe principles by which the gene-

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rality of mankind are actuated, would be to turn a deaf ear to the voice of experience, and to betray a total neglect of all the important and moſt awful leſſons which have been afforded to ſovereigns and to ſubjects during the laſt twelve years. The whole hiſtory of his revolutionary career proves him to be utterly regardleſs of the lives of his men; and though thouſands and thouſands would inevitably be ſacrificed in any attempt to invade this country, that conſideration would have no weight with him; and of troops ſailing from ſo many different points, it is highly probable that ſome would eſcape, and effect a landing on our coaſts. This, however, can be no ground for alarm, though it ſhould be a motive for vigorous exertion, for if Britons are not able to reſiſt and defeat on their own ſoil, any force which Buonaparte can oppoſe to them, they merit the fate which he has in reſerve for them, and richly deſerve to be eraſed from the liſt of independent ſtates.

We have much to ſay on the projects of the Firſt Conſul, in reſpect of his own colonies and thoſe of his allies, between which *he* is diſpoſed to make very little difference, though *our miniſters*, on the concluſion of the peace, choſe to conſider them as materially different. A ſhort time too will ſuffice to convince thoſe, who are not already convinced, that as far as they tend to make the political balance preponderate againſt us, they are preciſely the ſame. We muſt, however, reſerve our ſentiments on this ſubject for another opportunity. As to the common queſtion at this moment in every one's mouth, *Peace or War?* who is ſagacious enough to anſwer it? For our own part, cloſely as we have ſtudied the characters of thoſe on whom the deciſion depends, we ſhould as ſoon rely on the effects of *chance* for a true anſwer, as on any rule of judgment which ſuch knowledge affords. But admitting, that by the means of mutual conceſſion, the preſent ſtorm may be made to blow over, our readers may be aſſured, that the calm will be of ſhort continuance, and that the determination is actually made, by the Corſican Conſul, either to ſubjugate this country, or to periſh in the attempt!—Yet this is the man of whom Lord ELLENBOROUGH ſaid, in his ſenatorial capacity, that he would rather ſee *him* in poſſeſſion of the vaſt power now enjoyed by republican France, than any *Prince of the Houſe of Bourbon*; and, in his legal capacity, that it is a libel to publiſh any thing that has a *tendency* to vilify and degrade him!!! Were ſuch monſtrous doctrine received as ſound and valid by the country, we ſhould very ſpeedily have to deplore its bleſſed effects! but, thank heaven, the one is not more diſtinguiſhed by its legal validity than the other by its political wiſdom. We ſhall wait, however, for the publication of Peltier's trial, to enter into a full diſcuſſion of this momentous ſubject, on a right underſtanding of which nothing leſs depends, than whether our boaſted freedom of the preſs has any legal being, or is merely indebted to the toleration of our miniſters, for a precarious exiſtence.

On a review of all the circumſtances of the preſent times, we cannot but regard them as peculiarly critical;—and at ſuch a period, we moſt deeply lament, in common with a very large and diſtinguiſhed portion of his Majeſty's ſubjects, that the brilliant talents of Mr. Pitt (who muſt, ere this, be perſuaded that the preſent Government of France is not more capable than any of its predeceſſors, of obſerving the relations of Peace and Amity with Great Britain; and be convinced of the fatal tendency of that Peace which, unhappily, he ſanctioned with his approbation,) and of thoſe noblemen and gentlemen who ſo ably ſteered the veſſel of the ſtate, during a moſt perilous ſtorm, are not called forth into action. The confi-

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dence repoſed in them by the commercial world in particular, and by the public in general, notwithſtanding appearances, would enable them to render the moſt eſſential ſervices to their country, at this moſt arduous, and moſt momentous criſis. Far be it from us, when the exiſtence of our country is at ſtake, to mingle mere queſtions of party with diſcuſſions of ſo much higher importance. Of his Majeſty's preſent miniſters, we entertain a very high opinion, as far as perſonal integrity and moral character are concerned; for ſome of them we feel, indeed, ſentiments of reſpect and eſteem, which both their conduct, their principles, and their abilities, command; and, it muſt not be forgotten, that we were almoſt the only writers who juſtified the grounds on which they came into power, and who defended them againſt thoſe very men who are now their loudeſt and moſt ſtrenuous ſupporters. But it cannot be denied, that more ſtateſmen-like qualities than they are found to poſſeſs, and greater deciſion in council and in action, are indiſpenſably requiſite to the proper management of the concerns of the Britiſh empire, at a time when her deareſt intereſts are threatened and aſſailed by her moſt dangerous and moſt inveterate enemy.

We have forborne to comment on the extraordinary conduct of his Conſular Majeſty to the Britiſh Ambaſſador at Paris. Such burſts of paſſion, ſuch violations of decorum, ſuch contempt of all eſtabliſhed rules, may excite aſtoniſhment in the minds of thoſe who are unacquainted with the character and diſpoſition of the man, and who deſpiſe the truth conveyed in an old and homely proverb; but to *us* they afford no matter for ſurprize, though ſome ground for laughter and contempt. How long are the inhabitants of Europe deſtined to ſuffer this ſcourge for their ſins!

It cannot have eſcaped obſervation, that by the ſyſtem which Buonaparté is purſuing, whether peace or war be the conſequence of the preſent diſpute, he will ultimately accompliſh one of the grand objects of the revolutionary patriots; in diſtreſſing this country, by reducing her to the neceſſity of inceſſantly incurring extraordinary expences. We may be ſure, in ſhort, that, by alternate threats and conceſſions, he will keep us in a conſtant ſtate of preparation and alarm, unleſs we prevent him by aſſuming a reſolute and determined tone. When our Cabinet has once fixed its ultimatum, a given day ſhould be preſcribed for his anſwer; and his refuſal to accede to the terms, or his neglect to anſwer them, ſhould be conſidered as a declaration of war. It is only by ſuch a deciſive mode of conduct, that we can hope to defeat the machinations of ſuch an enemy.

Thoſe who contend with Mr. Fox, that we are bound to fulfil the terms of the treaty of Amiens, although they have been groſsly and repeatedly violated by the other contracting party, muſt have ſingular ideas of the nature and obligation of treaties. The conduct of France, ſince the peace, has been ſo atrociouſly unjuſt, on various occaſions, and ſo highly detrimental to our intereſt, that, if we had followed the wiſe and prudent policy of our anceſtors, we ſhould either have made her renounce her monſtrous pretenſions, or declared war againſt her. And ſurely any acts that would have ſanctioned ſuch a proceeding, muſt be ſufficient to ſanction the retention of thoſe poſts which we had ſtipulated to reſtore, not indeed to her, but to the Dutch and to the Knights of Malta. Unleſs ſhe conſiders ſuch poſſeſſions as her own, on what other plea can ſhe poſſibly object to our retention of them, but as they tend to ſtrengthen our power and to augment our reſources. If ſhe do conſider them as her own, (which we have always contended to be the caſe) that is the ſtrongeſt juſtification that can poſſibly

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be urged for our conduct in refuſing to ſurrender them; and if ſhe regard them as adding to our ſtrength, or rather as increaſing our means of reſiſting her efforts to deſtroy us, with what propriety can ſhe urge ſuch a plea, when, ſubſequent to the treaty which no doubt was formed on a view of our relative power at the period of its concluſion, ſhe has added Switzerland, Piedmont, and the Iſle of Elba to her dominion? In fact, look which way we will, we ſhall find the moſt cogent reaſons for retaining poſſeſſion of the poſts in queſtion, and not one motive for reſigning them. But, alas! this, we fear, is no longer a matter of choice; for there is every reaſon to believe, that *Malta* is the only one of thoſe poſſeſſions now remaining in our hands. On the retention of that important fortreſs will eſſentially depend our ability to prevent the French from again taking poſſeſſion of Egypt. It was for the purpoſe of obtaining greater ſecurity againſt the ambitious projects of France, and not from any luſt of conqueſt, or of power, that we ſtrenuouſly contended for the neceſſity of keeping Malta and the Cape of Good Hope, during the negotiations for peace; and we ſhould think that the ſubſequent conduct of the French muſt have made thoſe writers, who then condemned us for our oppoſition, converts to our opinion. If they do not now acknowledge the neceſſity of making our ſtrength bear ſome proportion to that of our enemy, they muſt have adopted ſome rule of judgment, to which we are ſtrangers. We have only argued, on the received policy of Great Britain for the laſt two centuries, ſanctioned and purſued by the beſt and wiſeſt of our ſtateſmen; and which, far from being overturned by recent events, has acquired freſh force, and been rendered infinitely more neceſſary, by the revolutionary ſpirit of the age.

We cannot but conſider the late conſpiracy of Deſpard as connected with the extraordinary preparations in the ports, and on the coaſts, of France. On the trial of that traitor, it appeared in evidence that he encouraged his followers to look for ſpeedy ſuccour and aſſiſtance from that country; and the impudent letters of the hoary rebel Napper Tandy; the frequent conſultations of that ſelf-convicted traitor, Arthur O'Connor, and his deſperate aſſociates, with the Conſular Miniſters; and the audacious language in the Engliſh paper publiſhed at Paris; with various other circumſtances of a ſimilar nature, all combine to favour the belief that the French government were no ſtrangers to the plot that was laid for the deſtruction of his Majeſty's life, and the ſubverſion of his throne. The favourers of the novel doctrine that jacobiniſm is *extinct* in France, may wonder at this, but reflection will lead them to do juſtice to our conſtant aſſertions, that the Corſican Conſul only objected to jacobiniſm in France, in as far as it threatened his own power, but encouraged it in foreign countries, where it tended to gratify his wiſhes and to favour his deſigns.

TO OUR READERS.

IN that more than ſemi-methodiſtical publication, the *Chriſtian Obſerver*, for the laſt month, there appeared a letter, ſigned *James*, in which we are ſtrongly cenſured for our review of a religious pamphlet, in our number for January laſt, entitled, "Conſiderations on the preſent State of Religion in this Country," and publiſhed by the publiſher of the Chriſtian Obſerver itſelf. The complaint ariſes from our having "paſſed over without cenſure"

ſure" ſome extracts from that pamphlet, which we inſerted in our pages, and, thereby, as *James* infers, appeared to *approve* them. Theſe animadverſions we intended to anſwer much at length, from reſpect to our readers, but our preſent limits compel us to be brief. We plead guilty, then, to the charge of paſſing over without cenſure, what unqueſtionably deſerved cenſure; but any approbation of the matter contained in theſe extracts, we take leave utterly to diſclaim. Had our *Cenſor* only extended his inquiſitive eye to the laſt page of the number, he would have there ſeen a proof of the illneſs of the Editor, whoſe duty it peculiarly is to preſerve an uniformity of doctrine and opinion, in a work, neceſſarily compoſed by various hands, and to ſecure it, as far as poſſible, againſt all defects. But for this circumſtance the article in queſtion would certainly have never been inſerted, without the requiſite cenſure. We appeal to the candour and juſtice of "*James*," whether he ought not to have taken ſuch circumſtance into conſideration, and, alſo, to have compared the doctrines which he affects to ſuppoſe we approved, with the ſentiments invariably maintained and ſupported by us, from the firſt eſtabliſhment of our work to the preſent moment, before he paſſed ſuch a cenſure upon us. In the courſe of his obſervations he takes occaſion to obſerve, that the remark of Mr. Roſe, of Beckenham, noticed in the ſame number, was not correctly reported. Will Mr. Roſe himſelf preſume to ſay this? We repeat our aſſertion, that the remark was correctly reported, from a note taken on the ſpot, and we dare Mr. Roſe to contradict us. But it is always the practice of theſe abettors of methodiſm, ſecretly to contradict what they cannot openly deny. We muſt remark, however, that it is the height of preſumption in an anonymous writer to queſtion our veracity in ſuch an aſſertion; when we declared that Mr. Roſe might have the name of the gentleman on whoſe authority it was advanced, and who was ready to make oath of the fact; of a gentleman, too, who feels it no preſumption to ſay, that he is, *at leaſt*, as ſcrupulous in his adherence to truth, as Mr. Roſe himſelf. Let Mr. Roſe ſtand forward, as becomes a miniſter of truth, and ſupport or retract the aſſertion he advanced in the pulpit; but let him not avail himſelf of the ſuſpicious aid of an anonymous writer to deny that which he muſt know to be true!

Subjoined to this cenſure upon us, are ſome further animadverſions of the Chriſtian Obſervers themſelves, who charge us with favouring popery, becauſe, in a Catholic country, we ventured to prefer a Catholic eſtabliſhment to a Methodiſtical anarchy! But we ſhall have leiſure, hereafter, to notice theſe notable reformers more at large.

TO CORRESPONDENTS.

Dr. Croſt's ſecond Letter on Overton's True Churchman—The Letter on the Miſſionary Society—The ſecond Letter of Senex on the *Blagdon Controverſy*—and various other communications are received and intended for ſpeedy inſertion. The pair of Revolutionary Portraits ſhall certainly appear in the Appendix to the preſent volume.

LITERARY INTELLIGENCE.

Dr. WINCHESTER's celebrated Treatiſe *on the 17th Article*, we are happy to know, is in the preſs, and will form the firſt Number of that valuable collection, *The Churchman's Remembrancer*.

THE ANTI-JACOBIN Review and Magazine;

&c. &c. &c.

For APRIL, 1803.

Scribimus indocti doctique poemata paſſim.

ORIGINAL CRITICISM.

The Sermons and Charges of the Right Reverend John Thomas, L. L. D. late Lord Biſhop of Rocheſter, and Dean of Weſtminſter. Publiſhed from the Original MSS. By G. A. Thomas, A. M. his Lordſhip's Chaplain and Executor, and Rector of Woolwich, Kent. To which is prefixed, A Sketch of the Life and Character of the Author, by the Editor. Publiſhed for the Benefit of the Philanthropic Society, St. George's Fields, under the Patronage of His Grace the Duke of Leeds. Second Edition. 2 vols. 8vo. Rivingtons.

THE firſt edition of theſe Sermons was publiſhed in the year 1796, and, conſequently, anterior to the commencement of our critical labours. The volumes before us are, with much propriety, dedicated to his Majeſty; and the editor ſpeaks of their contents in the following juſt, yet modeſt, terms of recommendation:

"To point out the peculiar excellencies, or comparative merits of theſe Diſcourſes, might ſeem an invidious and indecorous anticipation of the reader's judgment. It may ſuffice to ſay, that the unprejudiced reader will aſſuredly meet with what is uſeful and inſtructive in them all; and that they are all the genuine offſpring of the parent to whom they are imputed. He will find the moral duties, and Chriſtian graces, urged upon him by the moſt intereſting and perſuaſive motives; and the fundamental articles of orthodoxy aſſerted and vindicated againſt the ſpecious theories of modern refiners in ſcepticiſm and hereſy, by the moſt rational and convincing arguments: he will, in ſhort, be inſtructed what to believe, and how to act, and conducted by a moſt agreeable guide into the way that leads to happineſs and ſalvation."

Speaking of the reverend biſhop's ſtyle, his editor ſays, it "has ſuch a ſimplicity, elegance, and terſeneſs, and occaſionally, ſuch an appropriate grandeur, energy, and pathos, as are the happy reſult of the aſſiduous exerciſe and attention of a comprehenſive and cultivated mind." This is, generally, true; but we meet with ſeveral paſſages in his ſermons, where the ſentences are long and feeble, preſenting many words and few ideas, the latter loſing themſelves among the former.

The following excerpt, from the biſhop's fourth ſermon, on "the neceſſity of piety and virtue, both to promote and ſecure preſent and future happineſs," exhibits a fair ſpecimen of his ſtyle and manner, and of his happy method of ſelecting, combining, and applying important and appropriate paſſages from the ſacred writings.

"The comforts and conveniences of this life are neither the proper, nor the only, *rewards* of virtue: much leſs are they to be conſidered *as proofs* of it; for then we ſhould look upon the *richeſt* men, as the moſt *righteous*; which ſad experience too often contradicts. So that although the different ſtates of riches and poverty may be ſaid to reſult from the natural and ordinary courſe of events; yet, as they both furniſh the means of trial to human virtue, the divine wiſdom, which knows what is fitteſt for us, and what we can bear, better than we ourſelves do, may ſo diſpoſe and order the courſe of things, that the preſent circumſtances of the good man, ſhall be ſuch, as will leaſt endanger his future happineſs. Upon this principle it was, that the wiſe Agar thus petitioned the Almighty: *Give me neither poverty nor riches: feed me with food convenient for me: leſt I be full, and deny thee, and ſay who is the Lord? or leſt I be poor, and ſteal, and take the name of my God in vain.**

"Thus to refer himſelf, and his condition in life, to the Supreme diſpoſer of all events, will be every one's trueſt wiſdom: and he may reſt aſſured, that of thoſe temporal things that God ſees to be neceſſary and convenient, a proper meaſure and degree ſhall in no wiſe be withheld from him. His prayers and his endeavours will not fail to procure what he really wants; and the man who has that, has no real occaſion for any thing more. But theſe plain and obvious concluſions are ſtill further confirmed by the authority of the Scriptures, which for the good man's greater encouragement to truſt and rely on the providence of God, ſpeak clearly and poſitively to this point. Indeed, after the gracious aſſurance that Chriſt himſelf hath given us in the text, there can be no great occaſion to mention many others. Conſider, however, ſome out of the many, that will naturally occur to you. *They that ſeek the Lord*, ſays holy David, *ſhall want no manner of thing that is good*;† and elſewhere, *put thy truſt in God, and be doing good, and verily thou ſhalt be fed.*‡ *Caſt thy burthen upon the Lord, and he ſhall ſuſtain thee, and ſhall not ſuffer thy righteouſneſs to be moved.*§ Of the ſame purport are the exhortations of the Apoſtles. *Be careful* (or anxious) *for nothing*, ſays St. Paul: *but in every thing by prayer and ſupplication, with thankſgiving make your requeſts*

"* Prov. xxx. 8, 9."
"† Pſalm xxxiv. 10."
"‡ Pſalm xxxvii. 3."
"§ Pſalm lv. 22."

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known unto God. ‖ *Caſting all your cares upon him,* ſays St. Peter, *for he careth for you.* ¶

"When, therefore, you have uſed your beſt endeavours with prudence and diligence, and honeſt induſtry, which are always pre-ſuppoſed, for the ſupply of your neceſſities; trouble yourſelves nō further, but leave the reſt to God: for you are then in the beſt hands, even in his, who cannot, will not fail you. Whereas, fretfulneſs, anxiety, and keeping our thoughts always upon the ſtretch after the things of the world, (a method which too many take to acquire them) very often prove vain and deceitful, and fail of the end ſo eagerly ſought for. And not only ſo, but it ſeems to be little leſs than a contempt, and, as it were, a defiance of providence, for men to preſume entirely upon their own ſtrength and ability, and to think that they can do more for themſelves, than God can do.—At leaſt it argues too much diſtruſt of his providence and care for them: and therefore no wonder that God ſhould ſet himſelf to oppoſe, and reſolve to defeat and blaſt the deſigns of ſuch men as preſumptuouſly aim at being wiſer and ſtronger than the Almighty, from whom alone *all good things do come.*"

Various notes are affixed to Biſhop Thomas's Sermons; but, for want of diſtinguiſhing marks, we have been often at a loſs, whether to attribute them to the author or the editor.

The "Sketch of the Life and Character" of the Prelate, prefixed to theſe volumes, "by the editor," occupies upwards of ſixty cloſely printed octavo pages. It is written with more attention to accuracy of fact than elegance of compoſition. The ſtile, however, is appropriate to the ſubject. For the information of our readers, we preſent them with the following brief abſtract:

Dr. John Thomas, the eldeſt of three ſons of the Reverend John Thomas, many years Vicar of Brampton in Cumberland, was born at Carliſle, on the 14th of October, 1712. Many of his anceſtors, both on the paternal and maternal ſide, were remarkable for their longevity,* ſo that he might be conſidered as "born with ſomewhat like an hereditary claim to length of days." Being deſigned for the Church, at a proper age he was placed in the Grammar-ſchool at

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"‖ Philip. iv. 6, 7." "¶ 1 Peter v. 7."

"* Mr. Richard Kelſick the great great grandfather of the ſubject of this abſtract, by the maternal ſide, "was captain of a merchantman, and being much experienced in nautical affairs, had the honour of conducting King William's fleet to the memorable battle of the Boyne. From him deſcended three generations, all of the name of Richard, and all living at the ſame time, viz. his ſon, grandſon, and great grandſon, and all captains of trading veſſels. The laſt of theſe, being the fifth Richard Kelſick, was loſt at ſea, and was ſuppoſed to have been taken by an Algerine privateer, with whom the name of Kelſick periſhed in the direct and paternal line.' It is a circumſtance worthy of remark, 'that four deſcendants in a right line from the paternal ſtock, were accuſtomed to ſit together at church, each inheriting his father's name and profeſſion, from the firſt Richard Kelſick about the beginning of the ſeventeenth century."

Carliſle, whence he was ſent to Oxford, in the year 1730, and, on the 23d of November, was admitted a commoner of Queen's College. Soon after his admiſſion, he had a clerkſhip given him by Dr. Smith, then provoſt. Having diſcharged this office, and completed his terms, he put on a civilian's gown, and, leaving Oxford, became an aſſiſtant at the Claſſical Academy in Soho Square. In this ſituation he acquitted himſelf ſo well, as to be recommended to be private tutor to the younger ſon of Sir William Clayton, Bart. His introduction to this family was the ſtepping ſtone to his future elevation. How long he remained in it is not preciſely known, but probably till he had completed his pupil's education. His conduct, however, was ſo well approved, that, ſhortly after, with the conſent of Sir William Clayton, the ſiſter* of his pupil, on the death of her firſt huſband, became his wife. Mr. Thomas lived in habits of the cloſeſt friendſhip with his brother-in-law, until about the year 1784, when that gentleman met a premature death, occaſioned by a fall from his horſe.

On the 27th of March, 1737, Mr. Thomas was ordained a deacon, by the then Biſhop of Carliſle, at a ſpecial ordination holden in the chapel of John the Baptiſt, within the precincts of the Savoy, in the Strand; and, on the 25th of September, in the ſame year, he was ordained prieſt, by Dr. Joſeph Wilcocks, biſhop of Rocheſter, at a general ordination holden in the pariſh church of Bromley, in the county of Kent. The promotion of Dr. Herring (afterwards biſhop of Canterbury) in this ſame year to the ſee of Bangor, occaſioned a vacancy in the rectory of Blechingley, to which Mr. Thomas was preſented by his Majeſty, George II. through the intereſt of Sir W. Clayton, and was inſtituted, on the 27th of January, by Dr. Benjamin Hoadley, biſhop of Wincheſter. During his incumbency on this preferment, which was thirty-ſix years, Mr. Thomas chiefly reſided in the Rectorial-houſe, which he enlarged, improved, and embelliſhed, at a very conſiderable expence. In the diſcharge of his parochial duties, in which he never omitted any thing which he conceived might conduce to the temporal or ſpiritual intereſts of his pariſhioners, he was for ſome time aſſiſted by his brother; and, after his promotion to a vicarage in Norfolk, by the Reverend William Thompſon, author of a poem *On Sickneſs*.

On the 25th of May, 1742, Mr. Thomas took the degree of D. C. L.; in the year following his marriage took place; on the 18th of January, 1748, he was appointed chaplain in ordinary to his late Majeſty, George II.; on the 23d of April, 1754, he was made prebendary of Weſtminſter; on the 12th of December, 1760, he was

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"* Lady Anne Blackwell, relict of Sir Charles Blackwell, of Sprowſton-hall, Norfolk, Bart. the eldeſt ſon of Sir Lambert Blackwell, Bart. Envoy Extraordinary at the Court of Genoa, and to the Grand Duke of Tuſcany, in the reign of Queen Anne."

appointed

appointed chaplain to his preſent Majeſty;* in 1762, he was appointed Sub-almoner to his Grace the Honourable Dr. Robert Drummond, Lord Archbiſhop of York, and Lord High Almoner;† and, on the 7th of January, 1766, he was admitted and inſtituted by Dr. Richard Terrick, biſhop of London, to the vicarage of St. Bride's (alias Bridget) in that city, on the preſentation of the Dean and Chapter of Weſtminſter. In the year 1756, Dr. Zachary Pearce, then biſhop of Bangor, had reluctantly accepted a tranſlation from that ſee to the biſhopric of Rocheſter and deanery of Weſtminſter; but, diſſatisfied with the trouble and fatigue attendant on his promotion, he ſoon applied for permiſſion to reſign both the biſhopric and the deanery. Had his application, at that period, been ultimately ſucceſsful, Dr. Newton, then biſhop of Briſtol, was to have ſucceeded to the vacated honours, and Dr. Thomas would have been promoted to the biſhopric of Briſtol. Miniſterial jealouſy, however, prevented this arrangement; and it was not till the year 1768, that the biſhop of Rocheſter obtained his Majeſty's permiſſion to reſign the deanery of Weſtminſter *only:* on the 2d of July, in the ſame year, Dr. Thomas became his ſucceſſor. Soon after this appointment, Dr. Thomas, at the earneſt ſolicitation of the honourable Dr. Frederick Cornwallis, Lord Archbiſhop of Canterbury, was choſen his Grace's prolocutor to the lower houſe of convocation. The preceding archbiſhop had appointed the dean of Canterbury to that office; but on the ſucceſſion of Dr. Cornwallis, he declined it; the dean of Weſtminſter was therefore, as uſual, preſented to the upper houſe of convocation, by Dr. William Markham, then dean of Chriſt Church, Oxford.

The Dean had not long enjoyed his unſolicited dignities before the relentleſs tyrant of our nature demanded the exertion of that fortitude which is greater in the Chriſtian than in any other victim of ſorrow. After a tedious and painful illneſs, on the 7th of July, 1772, his excellent wife exchanged a temporal exiſtence for an eternal one. This was a ſevere ſhock to the feelings of the ſurvivor.

On the 29th of June, 1774, the Dean loſt his moſt valuable friend, Dr. Zachary Pearce;‡ and, in the November following, ſucceeded him, "according to his [Dr. Pearce's] moſt earneſt wiſh," in the

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"* On the back of the Lord Chamberlain's letter of appointment, under the hand and ſeal of his Grace the Duke of Devonſhire, is endorſed this memorandum.—N. B. *By the King's order, and without any application.*"

"† The office of Sub-almoner is rather honorary than lucrative, the ſalary amounting only to 97l. 11s. 6d."

"‡ Biſhop Pearce, among other friendly bequeſts, left the Dean an antique emerald ring of conſiderable value, which had been bequeathed to him by William Pulteney, Earl of Bath, a deſcendent of the very ancient family of the De Pulteney's, who came to England with the Norman Duke William."

biſhopric of Rocheſter. On the ancient palace at Bromley, which he found in a ruinous and dilapidated condition, he expended upwards of three thouſand pounds; diſplayed great munificence in repairing and rebuilding it, and in diſpoſing and embelliſhing the epiſcopal demeſnes; and, from his regard for ſocial worſhip, a little before his death he gave 500l. towards enlarging the pariſh church at Bromley.

The Biſhop added one to the many inſtances of men who have been peculiarly fortunate in their firſt marriage, and deeply concerned at its diſſolution, ſeeking conſolation in a ſecond. Such conſolation did his Lordſhip ſeek in a ſecond marriage with Lady Elizabeth Yates, relict of Sir Joſeph Yates, late one of the judges of the Court of King's Bench, to whom he was married, by ſpecial licence, on the 12th of January, 1775, at Weſtminſter Abbey. In this union, he was as happy as the great diſparity of age would permit. Though twice married, he was never bleſſed with the tender relation of father. Each of his ladies, however, brought him a ſon and a daughter by their former huſbands, and to theſe he ſhewed a parental affection.

Age, and its natural concomitants, for ſome few years before his death, almoſt incapacitated the Biſhop from any laborious duty; but, ſo zealous was he in the diſcharge of his function, that he held a general confirmation not long before his laſt lingering and fatal illneſs, and continued to preach both at Court and at Bromley, till near his eightieth year. He expired, in great compoſure, about eleven o'clock on the morning of Thurſday, Auguſt 22d, 1793, having completed his eightieth year on the preceding 14th of October, 1792. The manner of his death was perfectly agreeable to his wiſh, expreſſed in a letter written to his brother on the death of his firſt lady, "without a ſigh or a groan." The bulk of his fortune was bequeathed to his relations, in ſuch proportions as correſponded with the proximity of kindred, and the expectations which he had encouraged; bonds and notes, from different friends and acquaintances, to the amount of 5000l. were cancelled; legacies, mourning, &c. were preſented to his ſervants; and ſeveral ſums were appropriated to charitable purpoſes. In his laſt will and teſtament, the Biſhop had made no proviſion for the manner or place of his interment: but, in a cancelled will, made as far back as the year 1774, he had directed his remains to be depoſited by thoſe of his firſt lady, and this direction was conſequently carried into effect.

The following excerpts from the biography before us, will convey to our readers ſome idea of the Biſhop's perſon and character.

"His Lordſhip was in ſtature above the middle height, ſtanding about five feet eleven inches. In the early part of his life he was ſlender, and of ſo delicate a conſtitution, that his father uſed to ſay, he was propped up by art and medicine. But, as he advanced to maturity, his conſtitution acquired ſtrength: yet he never increaſed to any degree of corpulence. His figure was elegant and manly, and its dignity comported with the natural elevation of his mind; at all times inſpiring reſpect and veneration, but particularly

particularly when he was engaged in any of the ſacred offices of religion, which he always performed with ſuch a devotional ardour and fervency, as ſeemed to add a peculiar ſanctity and ſpirit to the native graceſulneſs of his appearance.

" His countenance was the faithful index of his ſoul, open, placid, and benevolent. His features were regular, and generally ſoftened with the moſt gracious ſmile of complacency, and benignity.

" His intellectual abilities were above mediocrity; and the endowments of nature were improved by the application of art and ſtudy. He had a lively and chaſte imagination, a quick apprehenſion, a ſound and penetrating judgment, and a retentive memory. He excelled equally in learning, ſcience, and the polite arts. He was an adept in muſic, and a connoiſſeur in painting. He was, in his earlier days, perfectly acquainted with the practice as well as the theory of muſic; having been a performer on two difficult inſtruments. For this agreeable art he entertained a paſſion to his lateſt days. He was a great lover of antiquity, and well ſkilled in the knowledge of coins and medals, and of theſe, as alſo of prints and paintings, he left valuable collections.

" There was no feature more prominent in this good Biſhop's character, than a zealous and uniform attachment to our unrivalled conſtitution. It was the warmeſt wiſh of his heart, to ſee our excellent and happy form of government, both in church and ſtate, preſerved free from the contagious influence of ſuperſtitious tyranny on the one hand, and licentious anarchy on the other."

Jones's *Bardic Muſeum of Primitive Britiſh Literature, &c.*

(Concluded from our laſt, p. 236.)

WE have already given, with ſome additions of our own, rather large than ſmall, the author's account of the bards from the days of Howel Dha in the tenth century, even down to our own days. We muſt now therefore go with him to his hiſtory of their muſic. And Mr. Jones, who feels the connection between poetry and muſic in his very ſoul, inſtantly ſhows he does by thus breaking abruptly into his ſubject.

" Now the rich ſtream of muſic winds along,
" Deep, majeſtic, ſmooth, and ſtrong.

" Something now remains to be ſaid reſpecting the national muſic of the aboriginal Britons, or Welſh, which has been tranſmitted down to us by tradition from time immemorial, and is ſtill the favourite amuſement of the natives. Some of theſe tunes have been taken from manuſcripts; but all the original Welſh poems are tranſcribed and tranſlated from ancient manuſcripts. The following tunes, ſongs, poems, and hiſtory, are the reſult of ſome years reſearch and labour, collected and adjuſted at intervals. The greateſt part of theſe melodies I have committed to writing, from hearing them ſung by the old people, and from their being played by the moſt venerable harpers, in North Wales; and it is very fortunate that I did ſo, becauſe moſt of them are ſince dead. Being a native of Meirionydd, where our national cuſtoms are beſt retained, and where I generally uſed to paſs

my ſummers; being alſo well acquainted with moſt of the popular Welſh airs from my infancy, from having been brought up in the muſical profeſſion, and having always had a predilection for native cuſtoms; I may perhaps have the advantage of my cotemporaries on this ſubject, or at leaſt I hope I ſhall be found adequate to the taſk which I have undertaken, in reſcuing ſome of the bardic lore from being irretrievably loſt.

"I have given theſe native melodies as genuine as poſſible; and have added new baſſes, and compoſed variations to ſeveral of them: thoſe tunes, to which I have not given variations, are arranged two or three together in the ſame key, ſo that they may be played to follow each other, as little leſſons.

"Theſe old airs differ much in ſtructure from the modern muſic; and I found it very difficult to adapt regular baſſes to them, according to the ſtrict rule of counterpoint, as their fundamental harmonies are often ambiguous, and even the keys are ſometimes but obſcurely indicated by the wild modulation. However, as melody is the ſoul of muſic, and harmony a ſecondary conſideration or an aſſiſtant;* I have generally preferred ſteering by the original melody, and to aid it with a characteriſtic harmony, in its own native manner, and the conveniency of the harp, in preference to that of a complicated modern baſs, too regularly managed; becauſe that uneven tranſition, and abrupt ſimplicity, ſeem beſt calculated to convey their original bold character.

"Britain, whoſe genius is in ſong expreſt,
"Bold and ſublime, but negligently dreſt.

"Where grandeur and ſimplicity are united either in ſight, ſenſe, or ſound, it naturally makes a moſt awful and pleaſing impreſſion on the mind. Shakeſpear ſeems to have felt a ſimilar impulſe, by the following lines:

"Now, good Ceſario, but that piece of ſong,
That old and antique ſong we heard laſt night;
Methought it did relieve my paſſion much;
More than light airs and recollected terms
Of theſe moſt briſk and giddy-paced times.

"Several of theſe national ſongs and tunes breathe the high ſpirit of lyric enthuſiaſm, and I think are more intereſting than any other, becauſe each of them records or refers to ſome particular event, and alſo conveys to us the genuine taſte, cuſtoms, and manners of our brave anceſtors, as well as hiſtorical facts. They were the impulſe of nature, compoſed by the bards at the very time when each circumſtance happened; and ſung or performed by them, on the various occaſions which they refer to.—Anciently no bard deſcribed any battle, unleſs he had been an eye-witneſs thereof: for ſome of the chief bards were marſhals of battles; they ſat in council in the field, and were the king's or general's intelligencers, how the action went on.† Beſides this, the authenticity of theſe ancient ſongs

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"* See the Rev. Mr. Maſon's Eſſays on Engliſh Church Muſic, p. 81 and 87. Alſo Mr. William Jackſon's Obſervations on the preſent ſtate of Muſic in London, p. 9, &c."

"† Manuſcript in the Bodleian library, Oxford, marked K, K, K, p. 207, &c."

and

and poems renders them the more valuable. For the Welſh laws ſtrictly forbade the bards, to introduce any fable or perverſion of truth into their works; and, if they did ſo, they were ſeverely puniſhed with fines, long impriſonment, and loſs of dignity.‡

"Tacitus himſelf confeſſes, the ancient Britons zealouſly kept their language unmixed; and that their hiſtory and annals, as well as thoſe of other Celtic nations, were compoſed in verſe, and ſung to the muſic of the harp."

For theſe aſſertions we are referred in form to "Vit. Agric. cap. 21." But Mr. Jones has made ſome miſtake here, and equally in the aſſertion as in the reference. That the Britiſh "language" was "unmixed," is not ſaid by Tacitus in the chapter cited, or in any other. "Sermo," he tells us in Section 11th, "haud multum diverſus" from the Gallic. Yet the allegation, that the Britiſh language was not "*very* different" from the Gallic, does *not* imply it to be "unmixed," and does actually import it to be mixed, becauſe it pronounces it to be *ſomewhat* different. Yet where ſhall we find the other part of the ſentence cited from Tacitus? Not in Tacitus, but in A. Marcellinus. And here it is all, that Mr. Jones recites it to prove, "et Bardi quidem fortia virorum illuſtrium facta heroicis verſibus cum dulcibus lyræ modulis cantitarunt."* But, as Mr. Jones adds,

"Dr. Davies alſo ſays, that the law of the Britons expreſsly forbade the bards to introduce any new words into their rhymes.†

"It may not be amiſs likewiſe to mention here, how the Welſh ſongs and poems are ſo well remembered. It is, becauſe they are ſo admirably conſtructed, and braided in ſuch alliterative harmony, by the bards; that, if any part of a ſong be remembered, it is almoſt impoſſible but that the reſt of it muſt naturally occur, by the concatenation of the poeſy; ſomewhat analogous to the following famous couplet of Shakeſpear on Cardinal Wolſey:

"Begot by butchers, but by biſhops bred,
How high his highneſs holds his haughty head.

"Or to ſuch as this;

"As o'er th' aerial Alps ſublimely ſpread
Some aged oak uprears his reverend head. *Pitt's Æneid.*

"This art is called *Cyfrinach y Beirdd*, or Poetic Secret of the Bards.§

"Some beauties yet no precepts can declare,
For there's a happineſs as well as care.
Muſic reſembles poetry, in each
Are nameleſs *graces* which no methods teach,
And which a *maſter-hand* alone can reach. *Pope.*

"‡ The laws of Prince Gruffyd ab Cynan."

"* A. M. lib. xv. cap. 9."

"† Dr. Davies's preface to his Britiſh Grammar, and Nicolſon's Engl. Hiſt. Lib. p. 24."

"§ See Carte's Hiſt. of England, 1, 33."

"The

" The immortal Milton likewiſe deſcribes the melody of muſic, in a ſimilar elegant manner thus;

" In notes, with many a winding bout
Of linked ſweetneſs long drawn out,
With wanton heed and giddy cunning,
The melting voice through mazes running,
Untwiſting all the chains that tie
The hidden ſoul of harmony. *Milton's L'Allegro.*

" *Barddoniaeth, Pêroriaeth, Cerddwriaeth,* or Muſic, is of all others the moſt ancient ſcience. In the time of the primitive bards, this term was very comprehenſive; and indeed, however confined at preſent, it is evident from the following quotations, that under the name of *Barddoniaeth, Cerddoriaeth,* or the muſical art, the ancients included poetry, philoſophy, geſture, and even the circle of early ſciences. Hermes defines muſic to be the knowledge of order in all things. This was alſo the doctrine in the ſchool of Pythagoras, and in that of Plato, where it was taught that every thing in the univerſe was muſic. Heſychius, the Athenian, gave the name of muſic to all the arts. Athenæus aſſures us, that in former times all laws human and divine, exhortations to virtue, the knowledge of what concerned the gods and heroes, were written in verſe, and ſung publicly to the ſound of inſtruments; and that ſuch was the cuſtom of the Iſraelites. Homer ſays, it was a part of his hero's education. The poets repreſent muſicians at the table of kings, ſinging the praiſes of the gods and heroes; and Virgil mentions Iopas at the table of Dido, ſinging to the lyre.

" But the *harp* is recorded to be the moſt ancient, and perhaps (I may add) the moſt expreſſive and elegant of all muſical inſtruments. Among the ancients it was deemed the ſymbol of Concord; and moſt probably it was the inſtrument of all others, firſt attuned to harmony or counterpoint.

" The themes, which the Welſh bards wrote upon, were very multifarious; we have various poems and ſome proſe eſſays in ancient manuſcripts, by different bards on the following ſubjects, theology, ethics, war, laud or panegyric; love, beauty, happineſs, ſorrow; ſatire, muſic, poetry, mirth, hiſtory, genealogy; aſtronomy, philoſophy, prophecies, magic, mathematics; mechanics, geography; the maritime ſcience; the praiſes of nature, of art, and of harmony; agriculture, rural ſports, games, &c. And yet theſe people are called rude and barbarous by ſome foreign writers, becauſe perhaps they were wiſer than themſelves; or at leaſt it is evident, that thoſe writers were ignorant reſpecting their knowledge."

The Britons appear from the honour which they paid to their poets, and the fondneſs which they ſhowed for their muſic, to be not a little advanced in that kind of maſculine refinement, which is very compatible with an ignorance of civil œconomy and with a coarſeneſs of perſonal manners. No nation ever loved muſic or poetry, but felt ſome ſoftening influence from it. Poetry, as an object of intellect, in proportion as it wins upon the mind detaches it from mere objects of ſenſe, raiſes it even above the petty playthings of vulgar underſtandings, and exalts it into a region of finer feelings, of higher conceptions, of more affecting fancies. And Muſic, her perpetual attendant in theſe firſt approximations of refinement, ſets her

tones

tones to ſuit the other's words, and to carry them with a double power through the ear to the heart. Nor could the Britons before the Roman conqueſt, who are atteſted univerſally to have been ſo fond of both, have been any other than a race of men much raiſed above the common level of barbariſm, and not very far below the line of the Romans themſelves. The Romans had no ſuch fondneſs for muſic, though they had for poetry. And the deſcendants of the Romans, who have retained the Roman fondneſs for poetry, and have added to it the Britiſh fondneſs for muſic, are now a nation the moſt refined of any in Europe, perhaps, certainly the firſt refiners of modern Europe.

"Every country has a certain national ſtyle of muſic, peculiar to itſelf; and the natives of it are attached to their own melody, in preference to that of any other. The ſentiment of a learned phyſician of this iſland concerning the Italian Opera, is pertinent to my ſubject, and I think worthy of being mentioned. He ſays, 'We run mad, or rather fooliſh, after this imported muſic; while perhaps we have much better of our own. Moſt of the modern Italian compoſitions only trifle with the ear. The Welſh, the Scotch, and the Iriſh muſic reaches the heart. The productions of our preſent Italian maſters are thrummed over for a ſeaſon, becauſe they are new; and forgotten for ever afterwards, becauſe, when you have heard them twenty times, you find them ſtill as inſipid as at firſt. The muſic which charmed theſe iſlands perhaps long before the boaſted revival of this art in Italy, or rather in Flanders, is as eſtabliſhed as the ancient claſſics; and thoſe compoſitions, ſhort and ſimple as they are, never become threadbare, but give delight and rapture every time they are heard.'*

"Turn and twiſt it as you will,
"Nature will be nature ſtill."

"Theſe Cambrian tunes and ſongs, the aſſuagers of care among the natives of Wales, are ſtill occaſionally played on the harp with ſome mixture of plain unperplexed harmony; which ſo powerfully enchants the natives at Chriſtmas, on birthdays, at wakes, weddings, hunts, and at other feſtivals.

"What notes in ſwifteſt cadence running,
Thro' many a maze of varied meaſure,
Mingled by the maſter's cunning,
Give th' alarm to feſtive pleaſure?

"Cambria! 'twas thus thy harps of old
Each gallant heart's receſs explor'd,
Announcing feats of chieftains bold,
To grace the hoſpitable board.†

"The moſt ſolemn ſongs, *Cwyddoliaethau*, or Hymns, were originally appropriated to ſacred ceremonies.

"But now to ſorrow muſt I tune my ſong,
And ſet my harp to notes of ſaddeſt woe.

"* Dr. Armſtrong's Sketches, or Eſſays on various ſubjects, p. 27."
"† From an Ode on Inſtrumental Muſic by the Rev. S. Bishop."

"The

"The *Galardonau* and *Marwnadau*, or Lamentations and Dirges, were performed at the funeral ſolemnities of the dead; and ſuch elegies are ſtill ſung in Wales at the *Wylnos*, bewailing-night or condoling-night, which precedes the burial; all the neighbours uſually attend at the houſe of the deceaſed, and the miniſter (or in his abſence the clerk of the pariſh) comes and prays over the dead, and pſalms are ſung ſuitable to the mournful occaſion. His *monody* is alſo compoſed for the purpoſe, and ſung or recited by the poet; which uſually comprehends the moſt remarkable incidents of his life, ſerving to commemorate him to poſterity. And it is afterwards committed to writing, in the family record.

"The *Tribanau* and *Erddiganau*, or War-tunes, and Eulogies or ſongs of praiſe, were anciently performed to incite to martial deeds:

"Sound an alarm, your ſilver trumpets ſound,
And call the brave, and only brave, around.

"The *Hoffeddau* and *Mwyneddau*, or Delights and Pleaſantries, ſome of which are cheerful, others are of the ſentimental kind and pathetic; and ſometimes love ſongs are adapted and ſung to them, and to ſuch as *Anni lwpr, Lady Pulſton's Delight, Dôed y ddel, Yr Hên Gymraes, Yr Hên Erddigan, Ymadawiad y Brehin*, and others of the minor key; which ſtyles of melodies are generally the greateſt favourites among the Welſh, being ſoothing in themſelves, therefore calculated to catch the thinking mind, "and expreſſive of a kind of placid content," in the fortune of the Britons perhaps, as depreſſed before the genius of the Saxons. "Thoſe airs, and the war-ſongs, have often reſounded through the halls of the Britiſh chieftains.

"The *Blodau*, Flowers, or Bloſſoms, *Havod y Wraig lawen, Afon Ekw, Troiadd y Droell*, and other tunes of the deſcriptive, imitative, and rural kind, are often piped or caroled by the ruſtic ſhepherds; alſo ſung around the hearths of huſbandmen. And to ſuch melodies are chanted an immenſe number of *Pennillion*, epigrammatic ſtanzas or traditional love-ſonnets and paſtorals, which greatly enhance the innocent delight of the mountain ſwain's and the peaſant's life.

"Liſten to your ſhepherd's lay,
Whoſe artleſs carols cloſe the day;"

And

"Bounding kids around him throng,
The ſteep rock echoes back his ſong.

"The ſprightly *Jigs* and *Hornpipes* are uſually danced at the wakes, at the weddings, aſſemblies, and at the *Twmpath*, which is a rural dance on the green, in ſummer evenings; for thoſe dances formerly uſed to be held periodically, during the ſummer ſeaſon:

"——— With light fantaſtic toe, the nymphs
Thither aſſembled, thither every ſwain."———

"When the merry bells ring round,
And the jocund rebecks ſound,
To many a youth and many a maid
Dancing in the checker'd ſhade."——*Milton.*

"The dignity of ſtyle, the originality, the ſimplicity, and the variety diſplayed in ſeveral of theſe melodies, are, perhaps, ſuperior to thoſe of any other

ther national airs; when we conſider the early times in which many of them were compoſed."

We have given this long extract from Mr. Jones's work, on purpoſe to exhibit him in his own attitude, and with his own proportions; an Engliſh poet as well as a Welſh bard, a ſcholar as well as either, perhaps affecting the ſcholar too much, but certainly a man of taſte in poetry as well as muſic, and the only man in the kingdom perhaps capable of executing a work of this nature. But, as he has overlooked ſome ſtriking intimations concerning the antient mode of ſinging to the harp in Wales, we beg leave to ſubjoin them for the fuller elucidation of the ſubject.

"Thoſe, who come into a houſe in Wales at an early hour," ſays Giraldus Cambrenſis, "are delighted till the very evening with the converſation of the young women, and with *the modulations of their harps*; for here *every houſe* has its young women and *harps for this work*. Hence alſo you will find two notable circumſtances here; becauſe, as no nation is more infeſted with the vice of jealouſy than the Iriſh, ſo is none leſs than the Welſh. And *every man's tithing or family* holds *a skill in playing upon the harp* to be *only short of all learning*." But, as Giraldus adds in another place, "in muſical modulations they ſing, not (as every where elſe) uniformly, but diverſely, by many modes and meaſures; ſo that, in a large company of ſingers, ſuch as is cuſtomary among this people, as many heads as you ſee, ſo many verſes and variations of voices do you hear, *all variations finally coming under the ſweet blandiſhment of B. ſoft*, into *one union of voices* and *one agreement of inſtruments*. In the northern parts indeed of the *Greater* Britain, beyond the Humber, and within the vicinity of York, the Engliſh inhabiting thoſe parts *uſe* in the ſame ſort of ſinging *an harmonic ſymphony*; with only *two diverſities of tones* and *two variations of voices* in modulation, one *in a humble key below the other*, but *this other in a higher*, ſoothing and delighting at once. Nor has *this* nation or *that* made the peculiarity for itſelf, by art alone, but by antient uſage, and one (as it were) is converted now by length of time into nature itſelf. The mode has accordingly prevailed, and taken ſuch deep root with both, that nothing is played with ſimplicity, where in a mode (as it were) preſcribed by their anceſtors they have always played with a multiplicity of parts, or, at leaſt, (as among their ſucceſſors) with a couple of parts, and have been uſed to the harmony from either; yet, what is more to be admired, *the very boys*, and *almoſt the very infants*, as ſoon as *they paſs from crying to ſinging*, obſerve *the ſame modulation*. Yet as the Engliſh do not generally all, and merely the northern Engliſh, uſe this kind of modulations in their voice, I believe they have contracted their peculiarity of ſinging, as they have their ſimilarity of ſpeaking, from the Danes and Norwegians, who frequently ſeized and long poſſeſſed thoſe parts of the iſland."*

This

* Cambriæ Deſcriptio, cap. x. "Qui matutinis horis adveniunt, puellarum affatibus et cytherarum modulis uſque ad veſperam delectantur; domus enim hic quælibet puellas habet, et cytheras ad hoc deputatas. Unde et duo notabilia hic reperies, quia zelotypiæ vitio ſicut nulla magis quàm Hibernica, nulla minus quam Cambrica gens laborat. Omnis quoque decen-

ria

This account of a Welſh concert at that early period, contraſted as it is with a Yorkſhire concert of the ſame period, is ſo very curious in itſelf, that we cannot but wonder at Mr. Jones's non-obſervance of it. It peculiarly accords with the delineation, from which the frontiſpiece to his work is etched, and for which he makes "his acknowledgment to the Hon. Colonel Greville, a gentleman remarkable for his elegant taſte in native pictureſque ſcenery and cuſtoms." The Colonel's is a "rural drawing taken after nature," and very much in the manner of Giraldus's deſcription "from a group of Welſh peaſants, ſinging in alternate theme around the harp." The harper himſelf (apparently blind) is touching the harp with one hand on either ſide of it, his hat laid upon the ground, his few gray locks gently waving in the wind, and his whole ſoul ſeemingly loſt in feeling as he plays; a young woman ſinging in concert with a young man, he having his left hand upon the harp as eager to follow the harper, and in reverence to the harp having his head uncovered equally with the harper himſelf. A ſecond woman (a little younger) ſtands with her face to both, and equally with both engaged in ſinging as the harper plays; while juſt behind the harper is a young man, a little older than the former, and accompanied by a young woman, a little younger than the youngeſt of the others. Behind theſe others, is an old man with his face to us, and his hat on his head, ſinging with all the others; as behind the harper and the two ſingers is another old man, with his head equally covered, yet turning it up apparently to unite in the concert. But on the fore ground are *two children, one ſtanding upon a bank, and plainly joining in ſong with*

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ria ſeu familia viri, citra doctrinam omnem, cytharizandi per ſe peritiam tenent." Cap. xiii. "In muſico modulamine non uniformiter, ut alibi, ſed multipliciter multiſque modis et modulis, cantilenas emittunt; adeo ut in turbâ canentium, ſicut huic genti mos eſt, quot videas capita tot audias carmina diſcriminaque vocum, varia in unam denique ſub B. mollis dulcedine blandâ conſonantiam et organicam convenientia melodiam. In borealibus quoque majoris Britanniæ partibus, trans Humbrum Eboracique finibus, Andorum populi qui partes illas inhabitant ſimili canendo ſymphoniacâ utuntur harmoniâ; binis tamen ſolummodo tonorum differentiis et vocum modulando varietatibus, unâ inferius ſub-murmurante, alterâ vero ſuperné demulcente pariter et delectante. Nec arte tantúm, ſed uno longævo, et quaſi in naturam morâ diutinâ jam converſo, hæc vel illa ſibi gens hanc ſpecialitatem comparavit. Qui adeo apud utranque invaluit et altas jam radices poſuit, ut nihil hic ſimpliciter ubi multipliciter, ut apud priores, vel ſaltem dupliciter, ut apud ſequentes, mellité proferri conſueverunt. Pueris etiam (quod magis admirandum) et fere infantibus (cum primúm a fletibus in cantus erumpunt) eandem modulationem obſervantibus. Angli verò, quoniam, non generaliter omnes ſed boreales ſolúm hujuſmodi vocum utuntur modulationibus, credo quod a Dacis et Norwegienſibus, qui partes illas inſulæ frequentiús occupare ac diutiús obtinere ſolebant, ſicut loquendi affinitatem ſic canendi proprietatem contraxerunt."

the

the harp, the other, a little younger, holding up a hand in a feeling of love for what ſhe hears, and ſeemingly ſetting her mouth to utter ſome of the ſounds, as ſhe lies upon the ſloping bank. We thus ſee exhibited in colours what Giraldus repreſented by his pen; and the Welſh fondneſs for the harp, ſo praiſed by Giraldus in a ſeeming extravagance of admiration for the twelfth century, deduced by the pencil down to the nineteenth!

But let us now ſee what led the author to this publication.

"Seeing with regret," as he tells us himſelf, "the rapid decreaſe of performers on the harp in Wales, with the conſequent decline of that elegant and expreſſive inſtrument, as well as of our national muſic and poetry; gave me the firſt idea, of reviving the antient *Eisteddfod*, or Congreſs of Muſicians and Poets, for a conteſt of ſkill in their art; for the ſake of recovering ſome of the antient bardiſm and ſong; which meeting I cauſed to be convened at Corwen in Meirionethſhire, about the year 1788, where I gave a premium to the beſt muſician, another to the beſt vocal ſongſter, another to the beſt poet; and the following year it was held at Bala. And theſe meetings have been annually continued in ſome part or other of North Wales, under the patronage of the Gwyneddigion Society."

So far have we travelled the full round of reaſons for the cauſe and contents of this publication. Yet we have not ſhewn the *execution* of the work. But to do this is requiſite in juſtice to the whole. How then ſhall we do this juſtice? As warm admirers of our iſland muſe, as zealous friends to the muſe of Wales, we wiſh to give ſome ſpecimens of her poetical ſpirit to our readers, and we hope to give ſuch as will pleaſe them equally with ourſelves. Yet the limits of a review confine us. We give then theſe, "An Ode to Llywelyn ab Jorwerth (or Lewelyn the Great), written by the bard David Benvras, about A. D. 1240; verſified from Mr. Evans's ſpecimens of Welſh poetry, by the Reverend Richard Williams, of Vron.

"Creator of yon glorious ſun,
Grant that my generous verſe may run,
As bright, as ſtrong as his meridian fire;
Yet chaſte as Dian's ſilver beams,
That dance on Alyn's curling ſtreams,
Merddin, my muſe inſpire!
Oh touch thy magic lyre,
That I may catch the inſtructive ſong,
Whilſt I Llywelyn's praiſe prolong.

Teach me, ſweeteſt bard, to ſing
Venedotia's warlike king.
Great Aneurin, lend thine aid;
Hear, oh hear me, awful ſhade;
Who whilom ſkill'd in Celtic lays,
Didſt fire the ſoul with martial praiſe.
Well did thy majeſtic verſe
Cattreaeth's ſtubborn fight rehearſe.

To

To Gwynedd's prince my lays belong;
Cambrian muſe, inſpire my ſong.
How happy liv'd the Cambrian ſwain
Under his auſpicious reign!
Noble, generous, great, and good,
Sprung from Jorwerth's royal blood;
King of Gaules! his bright ſpear
Flam'd like a meteor to the air:
Loeger's king before him fled,
Far and wide the battle bled,
Princes were number'd with the dead:
With Saxon blood his ſword was dy'd,
Thouſands fell wounded by his ſide,
And gnaſh'd their teeth with pain.
Hark, hark, I hear the battle rave!
And ſee old Offa's crimſon wave
O'erwhelm'd with warriors ſlain!
Far as Pumlumon caſts his ſhade,
Far as Sabrina, royal maid,
Extends her chryſtal flood:
So far Llywelyn's might is known,
So far his angry ſhafts have flown,
And ting'd their points with blood.

Oh! ever honour'd, ever mourn'd,
The laſt who Cambria's throne adorn'd:
Had I the gift of prophecy,
Or charm of antient poeſy;
My verſe unequal to the taſk would prove,
To paint thy virtues and thy country's love.
Riſe, old Taliesin, from the dead,
With oaken wreath and hoary head!
Chief of bards! ariſe, and ſing
Venedotia's warlike king.
None but thy ſoul commanding lyre,
Speaking rapture, breathing fire,
Should to ſuch high themes aſpire.
O king! or e'er thy courſe be gone,
Or e'er thy earthly race be run,
Many and happy be thy days,
Full of glory, full of praiſe!
E'er the green herbs upon thy tomb,
Or grateful flower, begin to bloom;
Or e'er the bone-beſtrewed grave
Llywelyn's royal reliques have!
Worker of miracles protect
The prince, the hero!—Saints elect,
Bear on your ſeraphic wings
The pride and ornament of kings.
Hear and applaud his noble ſtory,
And crown him with eternal glory."

So far have we attended Mr. Jones with pleaſure to ourſelves, and with

with honour to him! Here then we meant to conclude. But a paſſage ſtrikes us at the cloſe, that we muſt correct for his and our own ſakes. He there gives us a poem, as what "celebrates the battles of *Galgacus*, the chief of the Northern Britons, who ſo eminently ſignalized himſelf in oppoſing the Roman legions under Agricola, about A. D. 83." It is called, "A Song to Gwallog—the Son of Leenog." And "Llenog is a name," we are told in a note, "which the *father* of *Galgacus* moſt likely acquired for his *learning*; which the word implies." Yet the poem itſelf ſhews "Gwallawg" *not* to be Galgacus, as the former's enemies appear to be not Romans but Saxons. After mention of ſeveral battles fought by Gwallawg, not one of which have we the ſlighteſt reaſon for ſuppoſing Galgacus to have ever fought; we come to one which we are ſure he could never have fought, as it is expreſsly ſaid to have been with "Loegria," or England. "At the battle in Gwenſteri to bring *Lloegria* low," ſays the poem, "the haſty ſpears were ſhivered." Gwallawg therefore was a Cambrian, as England was always called *Lloegr* or *Lloegyr* by the Cambrians.

On the whole, however, this publication does credit to the author, to the prince his patron, and to the principality itſelf.

Oriental Dialogues: containing the Converſations of Eugenius and Alciphron on the Spirit and Beauties of the Sacred Poetry of the Hebrews. Selected from the German Dialogues and Diſſertations of the celebrated Herder. 8vo. Pp. 384. Cadell and Davies. 1801.

"THE name of Herder," ſays the tranſlator of this work, "has been long diſtinguiſhed in the annals of theology, philoſophy, and literature; and the *Dialogues* which are here offered to the public, will, no doubt, be conſidered as an intereſting ſpecimen of the *piety*, genius, and taſte of that eminent writer, and reſpectable man. They breathe, indeed, a ſpirit of *rational* and *elevated piety*, though, upon the whole, the author appears rather as a *poetical* and *philoſophical*, than as a theological, critic."

We have peruſed the Dialogues here offered to the public, with ſome attention, but unfortunately have not been able to diſcover in them more philoſophy than our correſpondent E. O. I.* diſcovered piety; and where unſupported aſſertion does not paſs for criticiſm, to learning the author can lay no claim. A more uſeleſs volume, indeed, we have ſeldom ſeen; for he muſt be as ignorant as the moſt illiterate of our peaſants, who can derive from it either amuſement or inſtruction. It conſiſts of eight Dialogues, of which the following are the contents:

"DIALOGUE I.

"The Dawn. A ſketch of the creation. The firſt impreſſion of the

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* See the Anti-Jacobin Review for December, 1802.

GREAT SPIRIT, as powerful. Whether this feeling was servile terror? Probable origin of the terrible in the antient religions. Proofs of pure ideas of the ALMIGHTY. Probable origin of the notions that were formed of him. Whether they occasionally led to idolatry? Usefulness and necessity of the idea of the divine UNITY in forming the human understanding. The excellence and usefulness of the kind of poetry, by which that idea is illustrated and confirmed. The tendency of the *parallelism of heaven and earth* to prove and illustrate the unity. The great advantage which oriental poetry derives from the connection of these ideas. How this poetry represents the Deity in action and repose. His WORD. Early notions concerning the ANGELS. The idea of God as the incessantly active parent of the UNIVERSAL FAMILY."

"DIALOGUE II.

"Of Paradise. The ideas thereof derived from the period of youth—from love, and the happiness of a rural life. Whether Paradise ever existed? Why Moses places it at such a distance, in a sort of enchanted region? Why this region has been the subject of so many romantic fables? Of the tree of life. Of the supposed tendency of the imagery of Paradise to attach the mind too much to the pleasures of sense. Of the converse of Adam with the animals. A sketch of the golden age, with respect to the peaceful intercourse of living creatures with each other. Of love in Paradise. Illustrations on the tender affections between the sexes in this antient tradition. Of the *tree of knowledge*. Why the serpent might eat of the tree, and not our first parents? The character of the serpent. Why Adam and Eve desired to be like the Elohim? The difference between true and false wisdom. The *tree of knowledge*. Whether an apologue or a history? A narration of high antiquity. The effects of eating the forbidden fruit, even the introduction of our first parents into a new state. Of the relation which this story has to us. It contains the principles of different kinds of eastern poetry. Of the cherubim. Of the war-chariots of the Lord in Habakkuk. Of the cherubim of Moses. Of the temple of Solomon and Ezekiel (we knew not before that Ezekiel had a temple). Of Ezekiel's cherub. The tradition concerning the oldest fabulous animal, which was said to guard the treasures of Paradise. Whether the cherubims of Moses were sphynxes? How the cherubim passed from the ark of the testimony into the clouds, and became at length a prophetic vision. Of the composition of the cherubim. The origin of their mythology. Of the mount of the assembled gods in the east. Of the chariot of Elias, and the war-chariot of God in the wilderness. Of the most antient representation of thunder."

"DIALOGUE III.

"Night and twilight. The region of the unborn. Job's description of antient night. Whether the orientals had the idea of a chaos? Their ideas of the primitive state of the earth. The nocturnal breath or spirit on the surface of the water. The origin of the consideration of spirit, as perceivable by the senses. The voice of a nocturnal spirit in Job. The ascent of the morning light, and the joy which it diffuses. Beautiful images of it in the oriental poetry. Personifications of the light and of the dawn. Poetical images of the firmament considered as a watery vault, as a magazine of provisions, as a sapphire covering, as the pavilion of the universal parent. The poetical cosmogeny of the orientals. Its conformity with the history of our earth. The lives of the plants, an interesting object in the poetry

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of the Hebrews. Why the Hebrews addreſſed no hymns to the ſun, moon, or other luminaries? Perſonifications—their beauty, truth, and propriety, in the Hebrew poetry. The ſtars repreſented as angels, as daughters of God, as an armed hoſt, as a flock of ſheep belonging to the GREAT SHEPHERD. Of the ſympathy of the oriental bards with the brute animals in their enjoyments and ſufferings. David's view of creation in a ſublime hymn."

"DIALOGUE IV.

"The book of Job, and the proper manner of reading it. Repreſentation of the deity, as creator of the world—to whom the luminaries of heaven, and all the powers of nature, are ſubjected. Elihu's character as expreſſed in his diſcourſes. God ſpeaks out of the whirlwind. Of the poetry of nature in general. Of its object. Of its perſonifications which give it a peculiar energy. Examples of this from Job. Striking deſcriptions of the objects of the natural world in this book. Theſe conſidered as adapted to excite lively and exalted feelings. An APPENDIX, containing ſome perſonifications from OSSIAN," who is here called Job's brother!

"DIALOGUE V.

"A pictureſque view of the animal creation. Inquiries into Job's place of abode. Whether it was in the valley of *Gutta*, near Damaſcus? The proverbial expreſſions in the book of Job, are of *Idumean origin*. Concerning the Egyptian images in that book. *Whether the author of it was an Egyptian?* Whether by the *behemoth* we are to underſtand the *elephant* or the *Nile-horſe?* Whether *Moſes* was the author of the book, which bears the name of Job, or found it during his ſojourning with *Jethro?* When the book was known in Judea? Whether it was tranſlated from the Arabic, or originally compoſed in the Hebrew language? Whether the hiſtorical introduction to the book is of the ſame date with the book itſelf? Whether the idea of Satan in this book is of Chaldean origin. Concerning the diſcourſes of Job, his friends and accuſers, and the ſpirit of juriſprudence and philoſophy which appears in their reaſonings on the diſpenſations of Providence."

"DIALOGUE VI.

"The origin and deſtiny of man. His name borrowed from fragility, weakneſs, duſt. Elegy of Job on the deſtiny of man. Of the breath or SPIRIT of God conſidered as the emblem of power in thoughts, words, and action. A hymn on the dignity of human nature as bearing lines of the divine image. The high rank of man in the creation. From what idea an epic poem on human nature, conſidered in its natural and ſpiritual frame muſt ſet out? An illuſtration of this from the poetry of the Bible. Why the earlieſt moral poetry and moral ſcience muſt be derived from God? Origin of the notion that was formed of the region or empire of the dead. An elegy on this ſubject. Whether it is inconſiſtent or compatible with the immortality of the ſoul? A poetical view of graves in oriental necrology, and of the manner of exiſting of the deceaſed in them. Pictureſque deſcriptions of the regions of the dead, made by the Hebrews, Celts, and other nations. Probable origin of the gigantic accounts of the region of the dead, given by the orientals. Why not all kingdoms and cities are ſaid to ſleep there? Of *Belial*, the king of the ghoſts or ſhadows, and of the *Scheal*, his palace. Images derived from hence in the New Teſtament.

Of the influence of these ideas on the human mind. Of the translation of Enoch."

"DIALOGUE VII.

"Concerning the ideas respecting Providence in the poetry of the orientals. Illustration of certain relations which have given rise to the later views and ideas of Providence. The Deity represented as the avenger of secret sins in the history of Cain. Affecting and poetical strokes in this history. Righteousness and mercy in the divine predictions. Transition to some animated personifications in the poetry of later times. Of the blood that cries. The blood bird of vengeance, &c. Explication of the divine procedure in the deluge. How we ought to judge of events of this kind. In what spirit the narrations of this event are given. A new arrangement of the earth after the flood. Of gigantic relations. The sons of God. Journal of the ark. Of the renovation of the earth. Why the rainbow was the sign of a new homage to the Creator? Of the rainbow in the northern poetry represented as a bridge of the giants. Of the tower of Babel. The object and spirit of the relation concerning the tower. Of Nimrod the mighty hunter before the Lord. A latent irony in this recital. Of the general character of the poetical traits in sacred history relative to Babel. Lamentation of Isaiah on the king of Babel. Of God considered as the judge and avenger of tyrants. A justification of contrasts in the poetical descriptions of human characters. Of the impression of this species of poetry on the human heart. Comparison between the oriental poetry and that of other nations in this respect. Views of Providence from Job. Utility of such poetry. The most antient eulogy of wisdom."

"DIALOGUE VIII.

"Concerning the objections that have been made to the poetry of the Israelites, as exhibiting a spirit of partiality and prejudice with respect to other nations. The conduct of the patriarchs examined. The party spirit of the tribes with respect to each other. How these objections must be examined, appreciated, and answered. Of Ham's transgression and punishment. In what they consisted. How far they regarded Canaan. Of Noah's intoxication. Of the journies and wanderings of Abraham, and the rights and privileges which were vested in him by the Canaanites themselves. Of his conduct in Egypt, and his noble and magnanimous character. Of his friendship with God, according to a scripture expression; and the eminent qualities that fitted him for forming a people, and governing them. First character of the Hebrew poetry, considered as the poetry of a nation in a federal connection of friendship with the Most High. Passages from Isaiah relative to the example of Abraham. Of the faults and infirmities of the patriarchs, and particularly of Jacob. Whether Jacob obtained the honourable title of ISRAEL in a dream. An illustration of the history of his contest with ELOHIM. Of the contests between gods and men in other nations. The distinctive and symbolical sense of this relation. Jacob's dream of the ladder, and his idea concerning angels. Whether in the blessings pronounced on his sons Isaac is to be charged with partiality. Of the blessings pronounced on Israel. A description of Hagar's wanderings in the wilderness. A blessing pronounced on ESAU. A second character of the Hebrew poetry, relative to their guardian God, and the fathers. THREE SUPPLEMENTAL PIECES from the book of Job, which exhibit in him the happiness, conduct, and moral virtues of an Eastern prince."

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The reader cannot paſs his eye over this table of contents, without perceiving that the author propoſes for diſcuſſion many queſtions of no importance, and ſome to the ſolution of which no genius or erudition is equal; but he muſt, at the ſame time, perceive others, on which great ingenuity and learning might be diſplayed to amuſe, if not always to convince him. Of learning and ingenuity, however, the work is equally deſtitute.

The ſpeakers are ALCIPHRON and EUGENIUS, of whom the former had been taught to deſpiſe the writings of the Old Teſtament, without having ever read them; and the latter undertakes to rectify his opinions without pretending that the inſpiration of the Hebrew poets differed in kind from the inſpiration of *Oſſian* and *Homer!* The *genius* of the Hebrew poets is indeed the only thing about which our critics concern themſelves; and the other queſtions, which apparently relate to theology, are introduced merely to illuſtrate the peculiarities of the oriental muſe. Every thing is of courſe treated *poetically.* The books of Geneſis, Exodus, and Deuteronomy are *poems*; and we become ſo accuſtomed to the cant phraſes of *pictureſque deſcription* and *poetical narration*, that, at the concluſion of the laſt dialogue, we were ſurpriſed at not having found the books of *Leviticus*, and *Numbers*, treated as poems. In a new edition, we doubt not but they will obtain that honour, when we ſhall expect likewiſe ſome edifying exclamations on the *poetical narrative* of the two books of Chronicles, and on the *pictureſque deſcriptions* in the tenth chapter of Nehemiah!

Neither of the ſpeakers appears attached to any particular ſyſtem of faith, though Eugenius, if not a Chriſtian, leans towards Chriſtianity. Great care is accordingly taken that the ſceptical objections of Alciphron, though extremely weak, ſhall be oppoſed by arguments ſtill weaker, and ſometimes by nothing but empty declamation; whilſt, for the ſake of decorum we ſuppoſe, the ſceptic always profeſſes to be *inſtructed* by his friend. As the editor, however, aſſures us that Herder is a religious man; that this work is a ſpecimen of his piety, genius, and taſte; and that he appears in it as a *theological* and *philoſophical*, as well as a *poetical* critic, we ſhall examine one or two of his diciſions in each of theſe capacities, becauſe we are aware that our unſupported cenſures are entitled to as little credit, as the groundleſs praiſes of a preaching baron.*

A right underſtanding of the conſequences of our firſt parents' tranſgreſſion, is generally admitted to be a matter of great importance; becauſe, he who knows not what we loſt through the *firſt* Adam, can have no preciſe notions of what we have gained through the *ſecond*. We ſhall not here enter into any inveſtigation of the truth of this or that opinion which has been formed on the ſubject of the fall by Calviniſts or Arminians; becauſe it is ſufficient for our

* See E. O. I. in the Anti-Jacobin Review for December, 1802.

preſent purpoſe to obſerve, that every Chriſtian, the Socinian and Quaker* excepted, admits that the *fall* and *redemption* of man are correlatives; and that "as in Adam all die, even ſo in Chriſt ſhall all be made alive." Herder's two ſpeakers, however, give ſuch an account of the firſt tranſgreſſion and its conſequences, as, if it be admitted, muſt render the very idea of redemption an abſurdity.

After ſome vague converſation on the trees of *life* and *knowledge*, Eugenius ſays;

"Suppoſe, that the tree, from which Adam was commanded to abſtain, was, though not deadly, yet noxious to his conſtitution: God announces its pernicious influence by the term *death* (of which the man could only form a confuſed idea, as of ſomething unhappy,) partly to diſtinguiſh its unhappy effects from the benignant influence of the tree of life, and alſo to terrify our firſt parents from eating of it. However,—He who knoweth all hearts, and all things, and even all contingencies and poſſibilities, foreſaw their weakneſs and their tranſgreſſion; and as it would have been *unwise* to have created a race of beings ſo little adapted to the ſtate in which they were deſtined to live, that they *muſt perish, even after the firſt moments of their exiſtence*; he placed within their reach a tree, which *anſwered his original purpoſe* with reſpect to the human race; and at the ſame time occaſioned a new modification in the ſtate of man, and led our firſt parents, *in ſome meaſure*, to a change of ſcene."

To this account of the tree of knowledge, Alciphron replies, naturally enough, "I don't well underſtand you;" upon which Eugenius proceeds;

"The fruit of the tree excited deſires, heated the blood, occaſioned fear, inquietude, and apprehenſion. Theſe feelings *were managed by the paternal wisdom of the Creator*, to point out to his children the conſequences of their firſt tranſgreſſion, both with reſpect to themſelves and their deceiver. Theſe conſequences he ſet before them in a manner that was adapted to inſpire terror. The new ideas excited by their tranſgreſſion, foreboded to them ſcenes of life entirely different from thoſe which they might have expected in a ſtate of obedience. The virgin of Paradiſe muſt, in proceſs of time, become a mother. She, who was hitherto the bride of Adam, muſt henceforth be *Eve*; i. e. *the woman of the cottage*,† the *ſervant* of the *inhabitants* of the earth, *who were to deſcend from her*. The peaceful inhabitant of Paradiſe, who was deſtined to paſs only the firſt days of his youth in this primitive garden of innocence and pleaſure, ſees now before him active ſcenes of painful induſtry and labour; which, however, belong to his *true and eſſential deſtination*. Finally, the awful word *death* was pronounced,

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* The *jus et norma loquendi* is cuſtom, and by the cuſtom of England Socinians and Quakers are called Chriſtians.

† This is a new interpretation of the word *Eve*, which, as it receives no countenance from any Hebrew lexicographer that we have had an opportunity of conſulting, and is indeed contradicted by the ſacred text itſelf, the author might have deigned to eſtabliſh by means of that profound erudition, which he is ſaid to poſſeſs.

and

and he was prepared for this *general lot of humanity* in the *mildest manner.* In fine, his firſt *transgreſſion* became, by the providential arrangement of his God and Father, a paternal meaſure for fixing his ſtate and deſtination; and even his puniſhment (how can the beſt of Beings puniſh otherwiſe?) a new bleſſing, though accompanied with no ſmall mixture of ſorrow and pain. *It was neceſſary that the firſt man ſhould have the door of his cottage opened, and it was to be opened by his own error.* I hope you now underſtand me."

According to this account of *the fall*, Alciphron ſays he underſtands "perfectly well," mankind could not have multiplied, had they continued in Paradiſe, where, of courſe, they were never deſigned to continue! Why they were placed for a few days, in that region of delight, ſince it was neceſſary ſo ſoon to drive them out of it, and why their Almighty Father contrived the expedient of the forbidden fruit, merely that he might find a reaſon for employing them in the work, for which they were originally deſigned, and in which he might ſurely have at once employed them, without aſſigning *any* reaſon for his conduct, are queſtions which occur not to Alciphron or his friend. It is however ſomewhat extraordinary that theſe two poetical divines ſhould agree in repreſenting this as "the gentleſt manner" in which our firſt parents could be informed, that their *original deſtination* was "in the ſweat of their face to eat bread till they ſhould return to the ground," and that death was to be their final portion! It is indeed true that toil and death, as Eugenius *ſagely* obſerves, are ſcenes entirely different from thoſe which they might have *expected* "in Paradiſe;" but ſince toil and death were their *original* deſtination, why were they placed in Paradiſe at all, and tantalized with the proſpect of immortality, which it was decreed they ſhould not enjoy? Were it poſſible that a good-natured man could import from the coaſt of Africa a couple of ſlaves, male and female, for the purpoſe of employing them and their poſterity for ever in ſome damp and unwholeſome MINE, would he deem it proper training for ſo laborious and ſervile an employment to place them in a

> "Spot more delicious than thoſe gardens feigned
> "Or of revived Adonis, or renowned
> "Alcinous,"

telling them, at the ſame time, that it depended entirely on their own conduct, whether they might not remain in that ſpot in eaſe and happineſs as long as they ſhould live? No, ſurely; and dare Herder, a man of "rational and elevated piety," attribute to the author of every good and every perfect gift, conduct, which it is to be hoped he would deem unworthy of himſelf?

O! ſays Alciphron, you miſtake the matter entirely. The ſtory of the fall, thus explained, "appears to me as the anticipated abridgement of the natural hiſtory of the human race. We live in a ſimilar ſtate, and in ſimilar circumſtances, *mutatis mutandis*, with our firſt parent. We ſin alſo like Adam, and like him we are puniſhed; that is, led to a condition, accompanied with unavoidable pains and hardſhips. In every human being there is a law which commands and forbids, whether it comes from the inward

tribunal of conſcience, or the poſitive appointment of ſuperior authority: A *ſerpent*, at the ſame time, which either ſeduceth or ſeeketh to ſeduce, is always at hand; that is to ſay, the pleaſures of ſenſe, or falſe ideas of happineſs, or both theſe united. *The conſequences of tranſgreſſion are likewiſe the ſame*; and I hope, from *the goodneſs of our merciful God and Father*, that the puniſhments which he inflicts on his erring creatures, will alſo have one general tendency; and in the iſſue of things, prove paternal benefits and gracious arrangements to lead us, though it may be ſometimes through painful paths, to true felicity."

No confidence is here placed in the interpoſition of a Redeemer, nor indeed could be; for if death, after a few years paſſed in toil, was the original deſtination of man, it would be in the higheſt degree abſurd to expect redemption from the power of the grave. So much for our author's *theology*. Let us now inquire whether his *philoſophy* furniſhes him with any proſpect of a future ſtate; for it is *rational* and *elevated*, in theſe days of *illuminiſm*, to prefer the glimmering twilight of human ſcience to the meridian ſplendor of divine revelation.

In the ſixth dialogue Alciphron, who had loſt a dear friend, *conſoles* himſelf with preſſing into the cauſe of *materialiſm*, ſome paſſages of the Old Teſtament, which he, or rather Herder his creator, either underſtands not, or wilfully perverts from their obvious meaning. To this Eugenius replies;

"You ſeem to forget, my friend, that this houſe of clay is animated by the *inſpiration* of Jehovah! You ſeem alſo to forget that this inſpiration is the *germ*, the principle of all perfection, and even of immortality. You have not, I apprehend, ſufficiently attended to the *images* equally ſublime and affecting, which announce that in the SPIRIT of the Almighty all *power*, all the wonders of *thought* and *intelligence*, all the energy of efficient *will*, all the ſources of divine conſolation eſſentially reſide, and are from thence diffuſed into the human mind. Your preſent affliction confines your attention to only one aſpect of the lot and condition of man; but there is another and a very different view of his condition and proſpects, exhibited with equal evidence in the Hebrew poetry.

"ALCIPHRON. With equal evidence? That is a bold aſſertion—What is a *breath*—an *inſpiration*? You do not merely think that the metaphyſical ſoul of our modern philoſophers is to be found in a blaſt of air?

"EUGENIUS. No—thank heaven!—nor in any analyſis of its powers in our uſual manner, but in a much ſuperior kind of information, which aſcertains the great object, even *the eternity of its eſſence* in the important information which tells us that this intelligent and moral *principle comes from God, and returns again to him*; that in its frail habitation of clay it exerts *divine powers*, and particularly that it is dependent on the *word*, on the breath of the Almighty. All this is ſet forth in the plaineſt and moſt energetic manner in the *poetry* now under conſideration."

It is poſſible that the tranſlator of theſe dialogues may really perceive nothing irreligious in this doctrine; but it is difficult to ſuppoſe a man of Herder's literary reputation ignorant that it is abſolute-

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ly inconsistent with the belief of a future state of rewards and punishments. If the essence of the human soul be indeed *eternal*; if it be *literally* an emanation from the Divinity, which, at the dissolution of its house of clay, is to be reabsorbed in its parent substance; it is obvious that death must put an end to *human personality*; and that the soul reassumed into the essence of God cannot possibly be a subject of reward or punishment. It is indeed, according to our men of *rational piety*, to *exist* for *ever*; but it can have no concern with what was done or suffered here in its house of clay, since it is to be in the same state in which it existed from all eternity prior to its inhabiting that house.

This is the very doctrine of the Stoics and other ancient philosophers, who considered the resurrection of the dead as impossible, and a future state of retribution as a groundless dream. "Quid est autem," says Seneca, "cur non existimes in eo *divini* aliquid existere, qui *Dei pars est?* Totum hoc, quo continemur, et unum est, et Deus, et socii ejus sumus, et *membra*;" and Arrian, the interpreter of Epictetus, says of himself Ἐμὶ ἄνθρωπος, μέρος τῶν ὅλων ὡς ὥρα ἡμέρας— "I am a man, a part of the τὸ πᾶν or animated universe, as an hour is part of the day." Hence, the Stoics, as well as the Epicureans, at Athens, called St. Paul a *babbler* for preaching the *resurrection*— an event which they expected so little, and which indeed they thought so impossible, that at first they understood the Greek word ἀναστασις to be the name of some strange *goddess*; and as soon as it was explained to them, they *mocked* the Apostle for maintaining such an absurdity as the resurrection of the dead! That *Herder* holds the resurrection of the dead to be an *absurdity*, we have no right to affirm; but his *metaphysical* as well as *theological* criticisms, as they appear in this volume, evidently lead to the stoical conclusion. To oppose that conclusion by argument would, in this country, be a useless waste of time; for we are not yet sufficiently illuminated to be hindered from perceiving that it can be seriously maintained by no man, who believes God to be the moral governor of the universe, and not a mere physical *anima mundi*.

We proceed now to the consideration of a criticism (for criticism it is called) which is made more particularly on the *poetry* of the Hebrews; and we select the following, not because it is the best, nor by any means the worst; but because it is among the shortest. ALCIPHRON *reads*

"Dominion and fear are round about him;
He decideth in the high heavens;
Are not his armies without number?
And upon whom doth not his light arise?
How then can man be righteous before God?
How can he be pure, who is born of a woman?
See! even the moon is fled with her tent;
Yea, the stars are not pure in his sight;

And

And ſhould man be ſo? that worm!
A ſon of the earth."——Job xxv.*

"EUGENIUS. This is truly a ſublime repreſentation of God, the ſupreme, the heavenly Ruler! He decides between *ſtars* and *angels*:—numberleſs are his radiant teſts! His ſplendor darkens them all! that is,—his light, purity, truth, and rectitude ſurpaſs infinitely all the lines of moral excellence, which are viſible in finite intelligences or the powers of nature. The moon with her tent diſappears before HIM! The ſtars are not pure in his ſight: and from this height of heaven, how awful and ſublime is the look he caſts upon man who preſumes to judge of his ways!

"And ſhould man be ſo? that worm!
"A ſon of the earth—that mite."

"ALCIPHRON. I am *much pleased* with your *explanation* of theſe obſcure words,

"He decideth in the high heavens," &c.

"I ſee the Sovereign of the *earth* (why not of the *universe?*) pronouncing judgment between ſtars and angels, and the moon hiding herſelf from the preſence of his glory."

Reader, has this *explanation*, with which the author, in the perſon of his puppet Alciphron, declares himſelf ſo much pleaſed, thrown any light on the paſſage to your "mind's eye?" or do you, by means of the commentary of Eugenius, diſcover a ſingle beauty in Bildad's repreſentation of the Majeſty of the Moſt High, which you did not, without his commentary, diſcover more clearly in his ſpeech as we have it in the authorized Engliſh verſion? In that verſion you will indeed meet with nothing to bring into your view "the Sovereign of the earth pronouncing judgment between *ſtars* and *angels*;" and even after peruſing this ingenious piece of criticiſm, it is poſſible that you may not be able to conceive how any difference, calling for the interpoſition of *judgment*, could poſſibly have ariſen between beings ſo differently conſtituted as *ſtars* and *angels!* On this ſubject, as we did not ſtudy at the univerſity of JENA, and have not yet been enrolled in the illuminized ſociety at Weimar, we can throw no light; but we can aſſure you that, in the original Hebrew, there is not ſo much as an alluſion to any difference or quarrel having taken place between the *ſtars* and the *angels*; and that if you cannot fathom Herder's meaning, you may, without endangering your literary character here, or your eternal ſalvation hereafter, remain in Britiſh ignorance.

From theſe ſpecimens of our author's taſte and *judgment*, as well as from his exclamations in praiſe of *the poetry of nature*, *federal poetry*, and the *poetry of Heaven and earth*, an eſtimate may be formed of our obligations to *him* who imported theſe dialogues into this country which produced Lowth's *Prælectiones de ſacra poeſi Hebræorum!*

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* The editor of this work, probably to ſhew his *taste*, always tranſlates the ſcriptures from Herder's verſion, which, of courſe, we muſt ſuppoſe he prefers to the Engliſh tranſlation.

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In Germany the name of *Lowth* is, among the truly learned, held in the higheſt veneration, and his prelections on the ſacred poetry of the Hebrews are admired as much as among ourſelves. It may ſeem ſomewhat ſurpriſing therefore, that, while ſo many references are made to the poems of *Oſſian*, notice is never taken of a work ſo celebrated, either by the author or by the editor of theſe dialogues, which profeſs to treat of the ſame ſubject; but the conduct of theſe gentlemen has, in this inſtance, been extremely judicious. The lullabies of *Oſſian* may derive ſome credit even from having been preſumptuouſly compared with the animated dialogues and magnificent deſcriptions which perpetually occur in the book of Job. By thoſe whoſe taſte is under the controul of authority, and who are diſpoſed to pay greater deference, than we do, to the authority of *Herder*, the poems of the Celtic bard may, from this circumſtance, be conſidered as the firſt of uninſpired compoſitions; but what would be the reſult of comparing Herder's *dialogues* with Lowth's *prelections?* Why, Herder himſelf, if he be a man of any modeſty, would exclaim;

Stultum me fateor (liceat concedere veris)
Atque etiam inſanum.

Gifford's *Hiſtory of France.*

(Concluded from P. 150.)

THE fourth and laſt volume of this hiſtory contains the reigns of Henry the fourth, and of Lewis, the thirteenth, fourteenth, and fifteenth, including a period of 185 years, from 1589 to 1774. Our extracts from the former volumes have been ſo copious, and have afforded our readers ſo fair an opportunity of forming a correct judgment of the work, that it becomes unneceſſary to extend our account of the preſent to any conſiderable length.

During the reign of Lewis the thirteenth, the diſputes between the Crown and the Parliaments, led to many diſcuſſions relative to the legal rights and juriſdiction of the latter, particularly on the ſubject of regiſtering the royal edicts, which throw a great light on that part of the conſtitution of the French monarchy. But, by the art and management of Cardinal Richelieu, theſe diſputes, as well as thoſe which occurred between the ſovereign and the nobles, were all rendered conducive to the extenſion of the royal prerogative, and the augmentation of the power of the Crown. The nobility, indeed, were reduced to a ſtate even lower than that in which a ſincere and diſintereſted friend to the monarchy, however deſirous of diminiſhing their authority, and of checking their exceſſes, would have wiſhed to reduce them. This will appear evident from the following addreſs which they preſented to the king, in 1627.

"We leave, ſire, to hiſtorians,"—ſaid they—"the care of explaining the different ſources of nobility; the antiquity of the true nobility proceeding from blood; the dignities and privileges they formerly enjoyed; and the ſervices they rendered to your glorious predeceſſors. The late king, your father, of immortal memory, acknowledged, that, next to the

aſſiſtance

assistance of God, and his own valour, he was indebted, for the preservation of his crown, to the courage and fidelity of the French nobility, the other orders having enlisted under the banners of revolt. As we pique ourselves more on our actions, than our words, we shall not here employ the flowers of oratory, in order to move your majesty's compassion for the decline and wretchedness of the nobility, we shall only beseech you, Sire, to consider that they never were reduced to a situation so deplorable. We observe, with tears, the poverty which distresses; that indolence which promotes vice, and the oppression that leads to despair. The cause of this must be ascribed to the bad education which gentlemen receive; to their *mesalliance* with people of inferior rank; and to the unbounded ambition of certain nobles of the last century, which so far diminished the benevolence and encreased the mistrust of our sovereigns, that they have thought it expedient to humiliate gentlemen, to exalt the third estate, and to exclude us from the possession of places and dignities. Since that time, Sire, the nobility is totally sunk: they have no longer any share in the administration of justice, or of the revenue, and your predecessors excluded them from their councils. If your majesty will condescend to remedy this misfortune, it will be an action worthy of your prudence and magnanimity. The most noble part of the state, and the most necessary for extending those victories you have in contemplation, will then be preserved from the ruin with which they are threatened, and restored to their former splendor."

There is scarcely a period of the French history, marked by any public tumult, or private murder, which afforded an opportunity for a display of ferocity, in which the characteristic cruelty of the Parisians is not particularly prominent. On the assassination of Conchino Conchini, Marechal D'Ancre, the Italian favourite of Mary of Medicis, mother to Lewis the thirteenth, their conduct was most atrocious.

"On Monday, the twenty-fourth of April (1617), the Marechal D'Ancre went as usual, about ten in the morning, to pay his respects to the king at the Louvre, attended by forty gentlemen, who derived their support from his liberality, and who accompanied him wherever he went. He was earnestly engaged in reading a letter, when Vitri, the captain of the guard, with his brother, Du Hallier, Persan, and several of their myrmidons, appeared. Vitri laid hold of Conchini's arm, and arrested him in the king's name: before the marechal could recover from his astonishment, three pistols were discharged at him by the assassins, and the balls all entering his body, he sunk, lifeless, on his knees, when Vitri thrust his sword through his heart, and extended him on the ground.* The captain of the guard immediately exclaimed, as if he had atchieved some glorious exploit, "Long live the King!" and the servile herd that followed his steps proclaimed, by a repetition of the sounds, their sovereign an accomplice in the base act of assassination.

"Thus miserably perished, by the hand of assassins, Conchino Conchini, who had risen from indigence and obscurity to a state of splendor, opulence, and power, equalled by few, and scarcely exceeded by any. His

"* Relation de la Mort du Marechal D'Ancre—Mémoires de Déageant, p. 64, 65—Contin. de Mezerai, tom. i. p. 125.—Le Vassor, tom. ii. liv. 10. p. 707."

pomp,

pomp, his arrogance, and unbounded ambition, procured him many powerful enemies. Thoſe paſſions, which he was unable to repreſs, or, at leaſt, to conceal, were the cauſe, or rather the pretext, of his deſtruction, which was eagerly ſought by the courtiers, to whom his wealth and authority were objects of envy and deſire. But though his vices were great, they have been greatly exaggerated; and it appears to be a matter of doubt, whether thoſe who moſt cenſured his conduct, would have diſplayed greater moderation or greater virtue in a ſimilar ſituation. The Mareſchal D'Eſtrees, who was long in habits of intimacy with Conchini, though he afterwards embraced the cauſe of his enemies, gives the following account of him, at the end of his Memoirs of the Regency of Mary of Medicis. 'When I reflect'—ſays the noble author—'on the death of the Mareſchal D'Ancre, I can only aſcribe it to the prevalence of his evil ſtars. He was naturally beneficent, and had given cauſe for offence but to very few perſons. I am at a loſs to comprehend why the whole kingdom ſhould riſe againſt him, nor can I diſcover any other reaſon for ſo extraordinary a circumſtance, than the unfortunate ſituation of affairs at court, after the death of Henry the Fourth. The mareſchal had an agreeable perſon, and was deeply ſkilled in all martial exerciſes: he loved pleaſure, and was particularly addicted to gaming: his converſation was mild and eaſy: his ideas were lofty and ambitious, though on certain occaſions he endeavoured to conceal them; and he affected never to enter the council chamber. Lewis the Thirteenth has been often heard to ſay that he never could conceive what reaſon there was for killing the Mareſchal D'Ancre.' Lewis, when arrived at years of diſcretion, muſt certainly have condemned the meaſure; but it is no leſs certain that, at the time, he ſanctioned it by his countenance and approbation.

"The appearance of Lewis, at a window which overlooked the bloody ſcene, had repreſſed the ineffectual zeal of D'Ancre's adherents. His infant ſon, the Marquis de Pene, and his wife, the unfortunate Leonora, were immediately ſecured. The body of Conchini, ſtripped of every thing that was valuable, was carried to a room next the guard-houſe, whence it was conveyed at night to the neighbouring church of Saint Germain l'Auxerrois. The prieſt began to read the uſual ſervice for the dead, but the attendants interfered, and forbade him to pay any reſpect to 'a wretch who did not deſerve that prayers ſhould be offered to God in his behalf.' The populace, having learned the place of his interment, went the next day, during the celebration of divine ſervice, and took the body out of the grave. They ſuſpended it for ſome time at the door of Barbin, Conchini's friend; who lived cloſe by, and compelled that miniſter to behold, from the window, the corpſe of his patron. It was then dragged, with every mark of indignity, to the Pont-Neuf, where it was ſuſpended by the feet to a gallows already prepared. While it remained in that ſituation, the populace plucked out the eyes, and cut off the noſe, ears, head, arms, and the diſtinctive marks of the ſex, which they divided among them. They then ſeparated into troops, each of which dragged through the ſtreets ſome part of the body of the murdered favourite. One man, decently dreſſed, opened the belly, and having dipped his hand in the blood, licked it with his tongue. Another tore out his heart, and broiling it on the fire, eat it with vinegar. The mutilated trunk was exhibited at the Grève, at the Baſtille, before the Prince of Condé's manſion, and before the late reſidence of the unfortunate mareſchal himſelf. As ſoon as the populace had ſatiated their

their ſavage fury, and proved themſelves the *worthy* deſcendants of the murderers of the *Armagnacs*, and of the *heroes* of *St. Bartholomew*, they burnt one part of the body on the Pont-Neuf, and the other on the Grêve: Some of them collected the aſhes, and ſold them by the ounce: while the man who performed the part of the executioner held out his hat, and claimed a reward from the paſſengers, '*for having hanged the mareſchal.*" *

The addreſs of Scarron, Biſhop of Grenoble, to Lewis XIII. on his viſit to that city, contains an admonition peculiarly applicable to the preſent maſter of France.

" The greatneſs of a king"—ſaid the prelate—' does not conſiſt in filling the earth with the noiſe of his arms, nor in cauſing rivers of blood to flow, but in adminiſtering juſtice to the poor orphan; in drying up the tears of the widow; and in dipping in oil—to uſe the expreſſion of the ſacred writings—the yoke of a people, who only live upon gall and wormwood. Eſtabliſh by your preſence, Sire, good order in Dauphiné; reſtore to the province its original liberties; and aboliſh the new edicts which ſubject every claſs of people to the extortions of partiſans.'† The king ſuffered the biſhop to finiſh his harangue, and afterwards aſked him for his benediction; but he paid no attention to his advice or remonſtrances."

The French republic certainly can boaſt of no biſhop, poſſeſſed of the ſpirit and reſolution here diſplayed by Scarron; nor would its preſent maſter even liſten with " attention" to ſuch " advice" or " remonſtrances," though, heaven knows! he ſtands in much greater need of it, than Lewis the Thirteenth.

It was during the adminiſtration of Richelieu, that the French proteſtants loſt that power and influence which they had maintained and exerted during the preceding reigns. One of the moſt able and upright characters among them thus, naturally and truly, accounts for ſuch loſs.

" The Duke of Rohan, in the preface to his Memoirs, thus ſpeaks of the three civil wars which took place in France, on the ſubject of religion. ' Bearn'—ſays the noble author—' was the cauſe of the firſt war; the non-obſervance of the treaty of Montpellier occaſioned the ſecond; and the hope of ſaving Rochelle engaged us in the third. But our ſins were the moſt powerful enemies we had to encounter. Inſtead of profiting by the firſt chaſtiſements which God had ſent us, we became more wicked. Some diviſions prevailed among us, in a few places, during the two firſt wars; but during the third the diviſions became univerſal. The corruption was general, and piety was choaked by avarice: without waiting for an application from our enemies, the members of our church betrayed an anxiety to proſtitute their principles, by ſelling their religion, and betraying their party. Our fathers would have deſtroyed their children in the cradle, could they have foreſeen that their poſterity would be inſtrumental to the ruin of the churches which they had planted by the light of thoſe piles which reduced their brethren to aſhes; augmented, notwithſtanding the

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" * Le Vaſſor, tom. ii. liv. 10. p. 745, 746."

" † Le Vaſſor, tom. vi. liv. 26. p. 72."

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puniſhments that awaited their efforts; and leſt, by their perſeverance and their labours, in a ſtate of glorious tranquillity. Will our children ever be able to perſuade themſelves that their grandfathers were ſo brave and their fathers ſo infamous? But God does every thing for his own glory. He takes away and gives courage to men, according as he wiſhes to make known his wonders to his church, by raiſing it, as it were, from a ſtate of annihilation, when the powers of the earth think they have deſtroyed it; and in ſinking it to the very bottom of the abyſs, when pride leads it to abuſe the favours of Heaven. I addreſs myſelf, to you, princes and ſtates honoured with the knowledge of God, bleſſed with his favours, raiſed up to greatneſs, and laden with riches. Profit by our example, do not, like us, rely on the arm of the fleſh, neither boaſt of the extent of your ſtrength. Dread an approaching fall, when inflated with proſperity; it is then that you are moſt in danger. Many of you have looked on our deſtruction with dry eyes; and the arms of ſuch remained lethargic while we ſtood in need of their aſſiſtance. The ſhips and forces of ſome others have contributed to the ruin of thoſe who aſſiſted them in their neceſſity. God can complete his work without you, when the time of our deliverance ſhall be come. He is nearer to us in our affliction, than you are to him in your proſperity. If we are obliged to implore his favour, you are obliged to anticipate his judgments. Once more let me adviſe you to profit by the example of others. Acknowledge, ere it be too late, whence proceeds ſo many favours, and ſo much proſperity; and pay honour and glory to Him to whom honour and glory are due."*

The character of the crafty Richelieu, who died in 1642, is thus pourtrayed.

"The pen of many an able hiſtorian has been employed in delineating the character of Richelieu; but, dazzled by the ſplendour of his atchievements, his political talents appear to have been over-rated, and his vices not ſufficiently pourtrayed. Poſſeſſed of unlimited power, his ability to do good will not be diſputed, but the frequent perverſion of that power, for the gratification of hatred or revenge, too plainly indicates the depravity of thoſe principles by which his conduct was actuated. That he paid little attention to the welfare and happineſs of the people, over whom he exerciſed an abſolute ſway, the ſanguinary effects of his adminiſtration moſt clearly evince; while he opened to them the paths to ſcience and renown, he ſubverted their privileges, deſpoiled them of their rights, and robbed them of their freedom; impatient of controul, he eſtabliſhed a deſpotiſm the moſt odious, and entailed on the *nation* a curſe, merely to ſecure to *himself* the *ſweets* of arbitrary power. Impelled by vanity or ſwayed by ambition, he braved the ſtorms of war to baſk in the ſunſhine of victory; ſo that his brows were incircled with laurel, he cared not how many graves were ſhaded with cypreſs. Eager to extend the limits of the kingdom, he oppreſſed its inhabitants, for the attainment of barren conqueſts, that could neither promote their felicity nor conduce to their intereſts. Regardleſs of the conſequences, he ſought to encreaſe his own importance, by promoting the aggrandizement of his ſovereign.

"* Preface des Mémoires du Duc de Rohan."

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"When bent on the accompliſhment of a favourite ſcheme, Richelieu neither ſuffered probity to guide, nor principle to reſtrain his actions: and to this determined perſeverance, joined to the poſſeſſion of arbitrary power, muſt the ſucceſs which attended his projects be chiefly aſcribed. The man who, unchecked by religion, uncontrolled by authority, is poſſeſſed of means commenſurate to his undertakings, can claim little commendation for attaining the object of his purſuits. To Richelieu, however, muſt not be refuſed the merit of vigilance, activity, and penetration. He had a comprehenſive mind, and was capable of forming great deſigns. Like moſt other miniſters, he was indebted, for the origin of his fortune, to a fortuitous combination of favourable circumſtances; but its confirmation and continuance were indiſputably the work of his own prudence and underſtanding. It formed a part of his political ſyſtem to ſpare neither pains nor expence in gaining over to his intereſt all perſons of merit, or in effecting their ruin when unable to ſecure their attachment. Thus he appeared warm in his friendſhip, and became implacable in his enmity; whence thoſe on whom he placed a reliance had every thing to hope from his bounty, and thoſe who oppoſed his views every thing to dread from his revenge. The features of his countenance and the whole of his external appearance beſpoke a mildneſs and ſerenity of temper; yet was he fervent in all his deſires, and peculiarly ſubject to the moſt violent ebullitions of love and hatred: indeed many of the principal events of his life had their ſource in one or other of theſe paſſions. All the principal nobility whom he could not reduce to obedience, were either devoted to priſon, exile, or obſcurity; and he ever choſe to ſecure the ſafety of his perſon and the preſervation of his poſt by rigour and by blood, rather than truſt to the doubtful effects of clemency, moderation, and forbearance. In ſhort, Richelieu, as a ſtateſman, was more able than upright; as a prieſt, neither devout nor religious; and as a man, violent, vindictive, and ungrateful."

The minority of Lewis the Fourteenth exhibited a very different ſcene from the reign of his father. In the latter the royal authority triumphed over eſtabliſhed rules and cuſtoms, humbled the parliaments and the nobles, and bore down all oppoſition; but during the minority of his ſon, and the regency of his widow (Anne of Auſtria) the parliament, then the advocate of faction, and many of the nobles combatting in the cauſe of democracy, expelled the regent from the capital, and treated with deriſion the power of the ſovereign.—Hence originated that memorable civil war, known in hiſtory by the name of the *Fronde*.

"The magiſtrates ſoon eſtabliſhed a revenue for raiſing troops, and ſupporting the war; and it is worthy of remark, that theſe very men, who had ſo loudly exclaimed againſt the impoſition of taxes levied for the defence of the country againſt a foreign enemy, voluntarily ſubmitted to contributions of fifty times the amount, for the ſake of plunging the nation into anarchy and confuſion. Ten millions of livres were the amount of their ſubſcriptions: they publiſhed an arrêt, ordering the ſeizure of all money belonging to the partizans of the court; and twelve hundred thouſand livres were the fruits of this depredation. By another arrêt of the parliament, twelve thouſand men were levied: every houſe, with a court-yard before it, encloſed with a gate, was compelled to furniſh a man and horſe,

horſe, and the militia thus raiſed was denominated *the cavalry des portes cocheres.* The Coadjutor himſelf raiſed a regiment which, from his ſtular archbiſhoprick, was called the regiment of Corinth.

"But for the evil conſequences which muſt inevitably reſult from all civil commotions, this war of the Fronde would have been a proper object of ridicule. Condé, with eight thouſand troops, inveſted a city defended by half a million of citizens. The Pariſians ſallied forth from their gates embelliſhed with gaudy plumes and party-coloured ribbands: while their awkward evolutions afforded an inexhauſtible ſubject of mirth to military men. The ſmalleſt detachment of regular troops ſufficed to put theſe metropolitan heroes to flight. The diſpoſition of the people was admirably characterized during the progreſs of theſe commotions; every thing was converted into raillery: the regiment of Corinth having been defeated by a ſmall party of the royaliſts, this check was called *the firſt of the Corinthians. Twenty* new councillors of the parliament, who had received their appointment from Richelieu, were compelled by their brethren to pay a tax, each, of *fifteen* thouſand livres; and the only honour they received in return for this contribution was the appellation of the *Quinze Vingt.*

"The Pariſian troops, who ſallied forth to encounter the enemy, and who were always beat, were received, on their return, with hiſſes accompanied by burſts of laughter: while couplets and epigrams were conſidered as a ſufficient reparation for all their loſſes. Their plans of operations were ſettled, and their councils of war holden, in public-houſes and other places of public reſort, amidſt ſcenes of conviviality, licentiouſneſs and debauchery. The coadjutor, archbiſhop of Paris, having taken his ſeat in the parliament, with the handle of a poniard ſticking out of his pocket, the company exclaimed —'*That is our Archbiſhop's breviary.*' A herald at arms coming to the gate of St. Anthony, accompanied by a gentleman of the king's houſhold who was charged with propoſals for an accommodation, the parliament refuſed to receive him; but they granted an immediate audience to an envoy from the Archduke Leopold, who was then waging war againſt France."

In the reign of Lewis the Fifteenth, the authority of the monarch again roſe ſuperior to all controul, and the long ſtruggle between that prince and his parliaments terminated in the entire removal of thoſe limits which had hitherto, in a greater or leſs degree, been oppoſed to the eſtabliſhment of deſpotic power. The inference, however, drawn by Mr. Gifford from the ſtate of abject ſubmiſſion to which his ſubjects were, by thoſe means, reduced, is ſuch as his maturer judgment, we ſuſpect, would not approve. His love of liberty, and his hatred of oppreſſion, ſeem, to us, to have betrayed his judgment into unwarrantable conceſſions; notwithſtanding the modifications with which his reaſon has attempted to guard the abuſe of the principle.

The very juſt eſtimate which the dauphin, father of Lewis the Sixteenth, had formed of the nature and tendency of the principles advanced by the profligate writers of the laſt century, combined with our knowledge of ſubſequent events, which diſplay the ſtrength of his mind and the correctneſs of his opinions, lead us deeply to regret his premature death.

" A French writer has divided the literature of his country into three ages:—The age of Erudition and Labour, previous to the adminiſtration of Richelieu;—the age of Genius and Imagination, which terminated with the life of Lewis the Fourteenth;—and the age of *Philoſophy* and *Reflection*, which immediately followed. The appellation affixed to the two firſt periods are indiſputably juſt; but how far the laſt is aptly characterized may admit of conſiderable doubt. It might, probably, with greater juſtice, be denominated the age of *Free-thinking*: for certain it is, that moſt of thoſe writers, falſly termed *philoſophical*, the *avowed* object of whoſe labours was the deſtruction of prejudices inimical to the progreſs of knowledge, treated religion with ſupreme contempt, and endeavoured to render it an object of ridicule. The dauphin, father to Lewis the Sixteenth, a virtuous and enlightened prince, ſpeaking of this deſcription of writers, to whoſe works and whoſe conduct he had paid particular attention, ſaid—'Formerly, the name of philoſopher inſpired veneration: but to call any one a philoſopher *now* would be an inſult that might ſubject the party committing it to a proſecution.'—'I have ſtudied them,' ſaid the prince, on another occaſion; 'I have examined their principles and their conſequences; in ſome I have diſcovered a ſpirit of libertiniſm and corruption, intereſted in decrying that morality which impoſes a reſtraint on their efforts; and in caſting doubts on the exiſtence of a future ſtate, the apprehenſion of which fills them with alarm: others, led away by the ridiculous vanity of erecting a ſyſtem of their own, ſeek to reduce the Deity to a level with their own underſtanding, and to reaſon on his attributes and his myſteries, in the ſame manner as it is permitted to reaſon on his works.'

'Our new philoſophers,'—ſays the dauphin, in one of his letters,—'maintain that the throne was the work of violence, and that what was raiſed by force, may, by force, be pulled down and deſtroyed—that the people can only lend, not cede, their authority, which they have a right to delegate and recall, as perſonal intereſt, their ſole maſter, requires.

" What our paſſions would barely inſinuate, our philoſophers openly teach—that a prince may do whatever he *can*, and that he has diſcharged his duty when he has ſatisfied his deſires; for, in fact, if this law of intereſt, that is to ſay, of the caprice of human paſſions, ſhould be generally adopted, ſo as to cauſe the law of God to be forgotten, then all ideas of juſtice and injuſtice, virtue and vice, moral good and evil, would be effaced and annihilated in the mind of man: thrones would totter; ſubjects would become factious and intractable; and ſovereigns would loſe their benevolence and humanity. The people would be always in a ſtate of revolt, or a ſtate of oppreſſion.'*

" The ſame opinion of theſe *philoſophical* writers, and of the evil effects of their publications, was entertained by the magiſtracy, who could not, certainly, be accuſed of encouraging the propagation of deſpotic principles, or of ſuppreſſing that decent freedom of diſcuſſion, which is eſſential to the exiſtence of rational liberty. M. Seguier, a magiſtrate diſtinguiſhed for his talents and integrity, in his ſpeech to the parliament, on the ſeventh of September, 1775, whom he invited to join the clergy in reſiſting the daring efforts of authors of this deſcription, thus addreſſed his brethren:

" * Vie du Dauphin, Père de Louis XVI. par M. l'Abbé Proyart, p. 72, 73, 74."

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'The moment is arrived in which the clergy and magiſtracy ſhould unite to repel the attacks made by the hands of the impious on the throne and the altar. The magiſtrates, while they preſerve the public peace, and adminiſter juſtice to the citizens, will, alſo, enforce reſpect for the ſacred writings, our holy dogmas, and divine myſteries; and the ſucceſſors of the apoſtles, who are depoſitaries of the doctrine, and judges of the faith, while they announce the word of God, and give inſtruction to the faithful, will render the authority of the laws reſpected; will maintain the people in that ſubmiſſion which they owe to their ſovereign; and will teach them to conſider the oracles of juſtice, as a portion of the Divine Juſtice itſelf, which enforces obedience to the powers which Heaven has eſtabliſhed upon earth.

'This precious harmony will ſoon baniſh, from the midſt of a people, religious and ſubmiſſive, that vile heap of licentious publications, ſcandalous pamphlets, and impious libels, which alike attack the Majeſty of Heaven, and the majeſty of the throne. The writers of the age, whom nothing hitherto has been able to reſtrain, will be alarmed at this long-deſired union; they will equally dread the cenſures of the church, and the avenging looks of the miniſters of the law. They will no longer be ſeen to turn into deriſion the ſacred allegories employed in the Scriptures; they will no longer amuſe themſelves with that copious profuſion of ridicule which the frivolous gaiety of the French ſeizes with avidity; which ſerves them as a ſubſtitute for argument; and which, finally, will lead to the deſtruction of the ancient creed of our forefathers, whoſe ſimplicity was far preferable to the levity of our principles and of our manners.'

'Impiety'—ſaid the ſame magiſtrate, on another occaſion—'daily makes freſh progreſs. It is not thought ſufficient to attack, in argumentative writings, the fundamental truths of our holy religion—as this kind of diſcuſſion requires knowledge, and comes not within the ſcope of every man's comprehenſion, irreligion, ever fertile in expedients, and incredulity, which ſacrifices every thing to the accompliſhment of its ends, now take a ſhorter and an eaſier road. *False Philoſophy*, which ſeeks but to deſtroy, under pretence of inſtructing; that body, ever active though concealed, which ſeems only occupied in preparing in darkneſs the means of effecting *a ſudden revolution in religion, in government, and in manners*; that impious ſect now throws off the maſk, and openly preſents its daring front.'

"Such were the ſerious accuſations preferred againſt the writings of Voltaire, d'Alembert, and their diſciples; many of whoſe productions were indiſputably calculated to ſap the fundamental principles of religion and morality; to call ſuch men *philoſophers*, would certainly be to convert that honourable appellation into a term of reproach."

The author has juſtly characterized the literary talents of Voltaire, which have certainly been greatly over-rated by the public, both here and on the continent. This volume contains "a map of France, before the revolution," and a copious Index.

On cloſing our review of theſe volumes, we muſt remark, that this is the only edition of them, which has been printed on *large paper*, and paper of *a ſuperior quality*; and that circumſtance being conſidered, in conjunction with the ſmallneſs of the type, and the vaſt quantity of matter which they contain, the price at which they are ſold, though high, will not appear unreaſonable.

The Sacred Meditations of John Gerhard, tranſlated into Blank Verſe, by W. Papillon, Clerk, M. A. of Univerſity College, Oxford. 8vo. Pp. 264. Norwich, printed for the Author by Stevenſon and Matchett. Egerton and Scatcherd, London. 1801.

MR. Papillon tells us in his preface, that "John Gerhard does not profeſs to be an epic poet, or to be ſo nice in point of expreſſion, as in point of ſentiment. His ſentiments, indeed, have charmed the heart of an humble author, and impelled him in the proſecution of what might perhaps be deemed an inadequate attempt—to tranſlate into poetry a work written profeſſedly in plain Latin proſe." Now, it does not appear to us that he *has* tranſlated this proſe into poetry; for, notwithſtanding the metrical arrangement of the lines, more arrant proſe we never peruſed. He, in another place, ſays, "Can any juſt reaſon be given why praiſe and adoration, thankſgiving and gratitude, ſhould be leſs animating in poetry than in proſe? This indeed may happen, but when it does happen, it is not the fault of the ſubject, but of the poetry." We are afraid that, in the preſent caſe, the poetry of Mr. P. is much in fault. But, that our readers may judge for themſelves, we inſert part of Meditation 13. "On the ſpiritual marriage of the Soul with Chriſt."

"Twice ſeven long years for Rachael Jacob ſerv'd,
For Rachael his beloved: Near thirty four
On earth was Chriſt contented to endure
Hunger and cold, thirſt, poverty, neglect,
Reproach, bonds, ſtripes, and bitter agony,
And, laſtly, expoſure on the croſs and death!
All to prepare the ſoul to meet her Lord.
Samſon went down to take to himſelf a wife
Of the Philiſtines—men to death devote—
The Son from heaven deſcended His betroth'd
To take from people doom'd to eternal death:
The race of his betroth'd were enemies
To his eternal Father whom he appeas'd
By his ſufferings. Abject, trodden under foot
Was his beloved, caſt on the ground, defiled
In blood: Her hath he cleanſed in the font
Baptiſmal—by his blood hath purg'd from ſin,
His blood that taketh away the ſins of the world.
Heavy, ill-favour'd, ſorrowful, oppreſs'd,
In ſordid dreſs He found her, and He cheer'd
With the oil of gladneſs—love benign—adorn'd
With bracelets—bleſs'd endowments of the Spirit.
Poor was his ſpouſe, not having what to give
A pledge: The earneſt of the Spirit He brought,
He gave her; and took the earneſt of the fleſh,
And bare it, high exalted, up to heaven.
In hunger and diſtreſs was his beloved,
And fed by Him with the fineſt flour of wheat,
With honey and oil—and ſpiritually, for food

To

To nouriſh for eternal life, He gave
His fleſh and blood—but his eſpouſed is light,
Her vow of conſtancy ſhe often breaks,
And with the devil and with the world commits
All vileneſs—and O, his love! Oft as ſhe turns
To Him repentant, He forgives her ſins."

But it is not only with what he calls his poetry that we are diſſatisfied: there is a myſticiſm and enthuſiaſm in the ſentiments, which we apprehend are calculated to injure rather than to promote the intereſts of true Chriſtianity. This however John Gerhard muſt, in the firſt place, anſwer for: yet the tranſlator is not guiltleſs, who has been at ſuch pains to give to the Engliſh reader a book more congenial to the mind of the Moravian or Methodiſt, than to that of the ſober and ſincere Chriſtian.

Mr. Papillon writes proſe ſo well, that we truſt, in future, he will not be tempted to diſfigure it by a metrical dreſs.

The Aſiatic Annual Regiſter, or a View of the Hiſtory of Hinduſtan, and of the Politics, Commerce, and Literature of Aſia, for the Year 1802. 8vo. Pp. 914. Debrett, Cadell and Davies. 1803.

IT is with great pleaſure we witneſs the regular continuation of a work which we have ever conſidered as a great acquiſition to the literary and political world. The preſent volume, which we have carefully ſcrutinized, exhibits indiſputable marks of the talents and induſtry of the editor. The original matter is written with conſiderable ability, and the ſelections and compilations are made with unuſual care. So that the whole exhibits one connected ſeries of uſeful and intereſting information.

We were concerned to find, that the *Hiſtory* was again limited to a ſingle chapter, and the manner in which that chapter is executed enhanced our regret at the failure of its extenſion; but we are ſtill more concerned at the *cauſe* of ſuch limitation, which we underſtand to have been the illneſs of the editor. It is but juſt to ſtate, however, that no marks of ſuch indiſpoſition are apparent in the volume before us, which, far from exciting ſurprize that more has not been done, only raiſes aſtoniſhment at ſo much having been done.

"Our readers"—ſays the Editor in his Preface, and we heartily concur with him in the aſſertion—"will peruſe the political and commercial occurrences of Aſia, during the year 1802, with great ſatisfaction. They will obſerve the extenſive influence which the Britiſh government poſſeſſes in that quarter of the globe, and the ſalutary purpoſes for which that influence is exerciſed. The public events of the year, and the important ſtate-papers which we have inſerted, abundantly ſhew, that the Britiſh government, acting on the ſoundeſt principles of political expediency, employs its authority in preſerving tranquillity amongſt neighbouring nations, —in reſcuing the peaſantry of the provinces under its protection from the

waſteful domination of deſpotiſm,—in promoting the happineſs of its own ſubjects, by adminiſtering to them their ancient laws, ſoftened and purified by the mild ſpirit of Engliſh juriſprudence, and by ſecuring to them the full fruits of their patient induſtry;—and, finally, in endeavouring to extend to the mother country all the advantages flowing from the vaſt ſtream of commerce, of which that induſtry is the inexhauſtible ſource. This ſituation of affairs is the natural reſult of that comprehenſive and generous ſyſtem of policy, which it has been the glory of Marquis Welleſley to adopt and purſue, and which has eſtabliſhed his character as a ſtateſman, by the trueſt and nobleſt evidence, the univerſal proſperity of the people whom he governs."

This is not adulation but a tribute of juſtice to a nobleman whoſe ſervices do not appear to have been juſtly eſtimated, nor his enlightened mind, comprehenſive judgment, and enlarged notions, to have been ſufficiently underſtood.

The chapter devoted to the hiſtory of India contains a perſpicuous, animated, and intereſting account of the Indian trade of the Dutch, from its commencement, towards the cloſe of the ſixteenth century, to the foundation of the celebrated city of Batavia in Auguſt, 1619. The narrative is interſperſed with a variety of pertinent obſervations, and is marked throughout by the moſt decided impartiality. A better ſpecimen of hiſtorical compoſition has not fallen under our notice for a long time.

Among the ſtate papers is a very important minute of the Council at Fort William, in Auguſt 1800, by the Marquis Welleſley, containing his reaſons for the eſtabliſhment of a college at Calcutta.—This is a maſterly compoſition, and exhibits a moſt comprehenſive view of a moſt intereſting ſubject. We lament that its length precludes the poſſibility of giving it entire; but we ſhall lay ſome parts of it before our readers, from which they will be enabled to form ſome idea of its importance. The noble writer begins by obſerving, that "the denominations of writer, factor, and merchant, by which the ſeveral claſſes of the civil ſervice (in India) are ſtill diſtinguiſhed, are now utterly inapplicable to the nature and extent of the duties diſcharged, and of the occupations purſued by the civil ſervants of the company."—The Marquis then briefly explains what thoſe duties and thoſe occupations are, and proceeds to draw the following concluſion.

"The civil ſervants of the Engliſh Eaſt-India Company, therefore, can no longer be conſidered as the agents of a commercial concern; they are in fact the miniſters and officers of a powerful ſovereign; they muſt now be viewed in that capacity with a reference, not to their nominal, but to their real occupations. They are required to diſcharge the functions of magiſtrates, judges, ambaſſadors, and governors of provinces, in all the complicated and extenſive relations of thoſe ſacred truſts and exalted ſtations, and under peculiar circumſtances which greatly enhance the ſolemnity of every public obligation, and aggravate the difficulty of every public charge. Their duties are thoſe of ſtateſmen in every other part of the world, with no other characteriſtic differences than the obſtacles oppoſed by an unfavourable

vourable climate, a foreign language, the peculiar uſages and laws of India, and the manners of its inhabitants. Their ſtudies, the diſcipline of their education, their habits of life, their manners and morals, ſhould therefore be ſo ordered and regulated as to eſtabliſh a juſt conformity between their perſonal conſideration, and the dignity and importance of their public ſtations, and a ſufficient correſpondence between their qualifications and their duties. Their education ſhould be founded in a general knowledge of thoſe branches of literature and ſcience, which forms the baſis of the education of perſons deſtined to ſimilar occupations in Europe. To this foundation ſhould be added an intimate acquaintance with the hiſtory, languages, cuſtoms, and manners of the people of India, with the Mahommedan and Hindu codes of law and religion, and with the political and commercial intereſts and relations of Great Britain in Aſia. They ſhould be regularly inſtructed in the principles and ſyſtem which conſtitute the foundation of that wiſe code of regulations and laws enacted by the Governor-general in council, for the purpoſe of ſecuring to the people of this empire, the benefit of the ancient and eſtabliſhed laws of the country, adminiſtered in the ſpirit of the Britiſh conſtitution. They ſhould be well informed of the true and ſound principles of the Britiſh conſtitution, and ſufficiently grounded in the general principles of ethics, civil juriſprudence, the laws of nations, and general hiſtory, in order that they may be enabled to diſcriminate the characteriſtic differences of the ſeveral codes of law adminiſtered within the Britiſh empire in India, and practically to combine the ſpirit of each in the diſpenſation of juſtice, and in the maintenance of order and good government. Finally, their early habits ſhould be formed, as to eſtabliſh in their minds ſuch ſolid foundations of induſtry, prudence, integrity, and religion, as ſhould effectually guard them againſt thoſe temptations and corruptions with which the nature of the climate and the peculiar depravity of the people of India, will ſurround and aſſail them in every ſtation, eſpecially upon their firſt arrival in India. The early diſcipline of the ſervice ſhould be calculated to counteract the defects of the climate and the vices of the people, and to form a natural barrier againſt habitual indolence, diſſipation, and licentious indulgence; the ſpirit of emulation in honourable and uſeful purſuits ſhould be kindled and kept alive by the continual proſpect of diſtinction and reward, of profit and honour; nor ſhould any precaution be relaxed in India which is deemed neceſſary in England, to furniſh a ſufficient ſupply of men, qualified to fill the high offices of the ſtate, with credit to themſelves and with advantage to the public. Without ſuch a conſtant ſucceſſion of men in the ſeveral branches and departments of this government, the wiſdom and benevolence of the law muſt prove vain and inſufficient. Whatever courſe and ſyſtem of diſcipline and ſtudy may be deemed requiſite in England to ſecure an abundant and pure ſource for the efficient ſupply of the public ſervice, the peculiar nature of our eſtabliſhments in the Eaſt (ſo far from admitting any relaxation of thoſe wiſe and ſalutary rules and reſtraints) demands that they ſhould be enforced with a degree of additional vigilance and care, proportioned to the aggravated difficulties of the civil ſervice, and to the numerous hazards ſurrounding the entrance of public life in India."

It cannot be denied, that for the diſcharge of ſuch important duties, very ſuperior qualifications are requiſite. But at the ſame time we muſt remark, that the noble Marquis has here unfolded a ſcene

of action to our view, of the nature and extent of which, we will venture to aſſert, a very ſmall portion of the Britiſh public has any correct idea. His whole diſſertation, indeed, leads to very ſerious reflections on the policy of our Indian government, and on the wiſdom of entruſting the management of ſo vaſt and complicated a machine to a body of merchants. If the ſervants of thoſe merchants muſt have the requiſite qualifications of ſtateſmen, what qualifications ought the merchants themſelves to poſſeſs, to whoſe direction, government, and controul they are ſubject? But the ſubject is one of too great importance to be *incidentally* diſcuſſed. It involves conſiderations of *vital* intereſt, and muſt, ſooner or later, call forth the united wiſdom and talents of the legiſlature. The Marquis, however, has adduced more than ſufficient grounds to juſtify the eſtabliſhment of a collegiate inſtitution, on a large ſcale, for the inſtruction of the Company's ſervants, who are deſtined to ſuch high and important ſtations. We are happy to find, that the whole of his plan is rendered ſubſervient to the grand policy of our Indian government,—that policy any deviation from which would lead to inevitable ruin,—to make the "views of the ſervants of the Company terminate in the proſpect of returning to England, there to enjoy the emoluments ariſing from a due courſe of active and honourable ſervices in India."

One objection which might be, and which, indeed, we know, has been, urged againſt the Marquis's plan, is thus ably and ſatisfactorily anſwered.

"It may be contended, that this ſervice, through a long period of years, and in the courſe of various changes and chances, has always furniſhed men equal to the exigency of the occaſion; that ſervants of the Company have never been wanting to conduct to a happy iſſue the numerous revolutions which have taken place in the affairs of the Company in India; and that theſe eminent perſonages have ultimately raiſed the Britiſh empire in India, on the moſt ſolid foundations of glory, wealth, and power. Why, therefore, ſhould we apprehend that the ſource hitherto ſo fruitful, and furniſhing ſo abundant a ſtream of virtue and talents, will fail in the preſent age, and prove inſufficient to the actual demands of our intereſts in this quarter of the globe? The anſwer to this topic of argument is obvious: Extraordinary combinations of human affairs, wars, revolutions, and all thoſe unuſual events which form the marked features and prominent characters of the hiſtory of mankind, naturally bring to light talents and exertions adapted to ſuch emergencies.—That the civil or military ſervices of the Eaſt India Company, has ſupplied perſons calculated to meet all the wonderful revolutions of affairs in India, is a circumſtance not to be attributed to the original or peculiar conſtitution of either ſervice at any period of time; that conſtitution has undergone repeated alterations, at the ſuggeſtion, and under the direction of the great characters which it has produced; and it has ſtill been found anſwerable to every new criſis of an extraordinary nature. But it muſt never be forgotten that the ſucceſſive efforts of thoſe eminent perſonages, and the final reſult of various revolutions and wars, have impoſed upon the Eaſt India Company, the arduous and

ſacred

ſacred truſt of governing an extenſive and populous empire. It is true that this empire muſt be maintained in ſome of its relations by the ſame ſpirit of enterpriſe and boldneſs which acquired it. But duty, policy, and honour require that it ſhould not be adminiſtered as a temporary and precarious acquiſition; as an empire conquered by proſperous adventure, and extended by fortunate accident, of which the tenure is as uncertain as the original conqueſt and ſucceſſive extenſion were extraordinary; it muſt be conſidered as a ſacred truſt, and a permanent ſucceſſion. In this view its internal government demands a conſtant, and ſteady, and regular ſupply of qualifications in no degree ſimilar to thoſe which diſtinguiſhed the early periods of our eſtabliſhment in India, and laid the foundations of our empire. The ſtability of that empire, whoſe magnitude is the accumulated reſult of former enterpriſe, activity, and reſolution, muſt be ſecured by the durable principles of internal order; by a pure, upright, and uniform adminiſtration of juſtice; by a prudent and temperate ſyſtem of revenue; by the encouragement and protection of induſtry, agriculture, manufacture, and commerce; by a careful and judicious management of every branch of financial reſource; and by the maintenance of a juſt, firm, and moderate policy towards the native powers of India. To maintain and ſupport ſuch a ſyſtem in all its parts, we ſhall require a ſucceſſion of able magiſtrates, wiſe and honeſt judges, and ſkilful ſtateſmen, properly qualified to conduct the ordinary movements of the great machine of government."

Theſe are the enlarged views of a true ſtateſman. The following caution cannot, we ſhould think, fail to have its due weight with the Directors.

"It cannot be denied that during the convulſions with which the doctrines of the French revolution have agitated the continent of Europe, erroneous principles of the ſame dangerous tendency had reached the minds of ſome individuals in the civil and military ſervice of the Company in India; and the ſtate, as well of political, as religious opinions, had been in ſome degree unſettled: the progreſs of this miſchief would at all times be aided by the defective and irregular education of the writers and cadets; an inſtitution tending to fix and eſtabliſh ſound and correct principles of religion and government in their minds at an early period of life, is the beſt ſecurity that can be provided for the ſtability of the Britiſh power in India."

Surely an inſtitution, the neceſſity of which is here ſo incontrovertibly demonſtrated, will meet with every poſſible encouragement, and be conſidered in its juſt light, as a great *national* concern.

In the "*miſcellaneous correſpondence*" is the following curious recital of the voluntary ſacrifice of two female victims, in conformity with a horrid cuſtom ſtill prevalent among the Hindoos.

"Sir,—Some time ago I communicated to you an account of a Hindu woman burning herſelf at the funeral pile of her huſband at Poonah, in 1786; which, though attended with circumſtances ſufficiently horrid, has been exceeded by an inſtance of a more recent date, in the ſelf-immolation of the two widows of Ameer Jung, the late regent of Tanjore: of which the following is an authentic and circumſtantial narrative.

"The Regent died on the 19th April, 1802, about ten o'clock, *a. m.* The moment he expired, two of his wives adorned themſelves with their jewels

jewels and richeſt cloaths, entered the apartment in which the body was laid, and, after three proſtrations, ſat down by it, and announced to the whole court, which had aſſembled around it, their determination to devote themſelves to the flames.

" The youngeſt of the women was the regular wife, and about twenty years of age, and without children; the other was a wife of inferior rank, aged twenty-ſix, having one child, a daughter four years old. The fathers and brothers of both were preſent in the aſſembly; they made uſe of the moſt preſſing and affecting entreaties to avert them from their purpoſe, but without ſucceſs.

" The Britiſh Reſident at Tanjore, having been appriſed of the intention of theſe ladies, and not being able to be perſonally preſent at the reſidence of the late regent, had ſent his hircarrah to the ſpot, with orders to uſe every poſſible effort, ſhort of abſolute force, to prevent the horrid ſacrifice. When the relations of the ladies found their intreaties of no avail to induce them to relinquiſh their purpoſe, the hircarrah was ſent for; but his threats of the diſpleaſure of goverment had only a temporary and feeble effect. The Mahratta chiefs obſerved, that the Company had never interfered in their religious inſtitutions and ceremonies; that the ſacrifice in queſtion was by no means uncommon in Tanjore; that it was highly proper to uſe every art of perſuaſion and entreaty to induce the women to relinquiſh their reſolution; but, if they perſiſted in it, force ought not to be uſed to reſtrain them. The women laughed at the menaces of the hircarrah, when he told them that their fathers and brothers would be expoſed to the diſpleaſure of government. The younger widow obſerved that it was not the cuſtom of the Engliſh government to puniſh one perſon for the act of another; and pointing to her father, who had actually thrown himſelf at her feet in an agony of grief, aſked the hircarrah if he thought any other inducement could alter her reſolution, when the affliction of her father failed to move it. The young brother of the other widow went into the women's apartments, and returned with his ſiſter's child in his arms, which he laid at her feet; but ſuch was the reſolution of theſe aſtoniſhing women, that not a ſingle expreſſion of regret, not a ſigh or tear could be drawn from them. Any one of theſe weakneſſes would have diſqualified them from burning with the body; and the efforts of the relations were ſtrenuouſly and conſtantly directed to excite them, but in vain. In anſwer to an obſervation of the hircarrah, that if the late regent had been aware of their intention he would have forbidden it, they ſaid they had formed their reſolution a year before, and communicated it to him; who, after ſeveral ineffectual attempts to diſſuade them, had conſented to it.

" The hircarrah, however, determined to protract the performance of the obſequies, if poſſible, until the arrival of the reſident. The women waited with patience until ſeven in the evening, taking no other refreſhment than a little beetle occaſionally. They then ſent for the hircarrah, and told him that they ſuſpected the cauſe of the delay, and were reſolved, if the proceſſion did not immediately ſet out, to kill themſelves before him. Their relatives now gave up the point in deſpair. The other chiefs who had taken no part hitherto now interfered, and ſaid they had a right to be indulged, and ſhould not be reſtrained. The hircarrah retired, and the proceſſion ſet out. The younger and regular wife mounted the pile on which the body of the deceaſed regent had been placed, and they were con-

conſumed together. The fate of the other, who was not entitled to this diſtinction, was, in appearance, more dreadful. A pit eight feet deep, and ſix in diameter, had been dug a few yards diſtant from the pile; it was filled with combuſtible matter, and fire ſet to it. When the flames were at the fierceſt, fire was applied to the pile in which the young widow and the body of the regent had been encloſed. The other, unſupported, walked thrice round the pit, and, after making obeiſance to the pile, threw herſelf in the midſt of the flames, and was no more heard or ſeen!"

The following poetical tranſlation of an inſcription on the tomb of Tippoo Sultan is from the elegant pen of Mr. Gilchriſt.

" When Tippoo vowed to raiſe the Creſcent's fame,
And on the holy war Fate ſeemed to frown;
He, Sultaun-like, preferred a deathleſs-name,
And left an earthly—for a Martyr's crown.

Mark here the date of that exchange below,
Sealed by his blood in Shuheer's brilliant lines;
Whence future ages ſhall admiring know,
A heavenly ſtar, our Faith's Defender ſhines."

With two more ſpecimens of *poetry*, tranſlations from the celebrated Perſian bard, Hafiz, we ſhall cloſe our account of a volume, the peruſal of which has afforded us conſiderable pleaſure, and no ſmall portion of uſeful information.

" ON THE APPROACH OF SPRING.

" AN ODE FROM HAFIZ.

" [We preſent our Readers both with a Latin and Engliſh tranſlation of this Ode. The Latin is from the elegant pen of Sir WILLIAM JONES. The Engliſh, which is executed with conſiderable taſte and ſpirit, by JOHN COLLEGINS, Eſq.]

" A POETA ADMIRABILI HAFIZ.

" Jam roſa purpureum caput explicat. Adſit amici,
Suavis voluptatum cohors:
Sic monuère ſenes.
Nunc læti ſimul; at citiùs læta avolat ætas,
Quin ſacra mutemus mero
Stragula nectareo?
Dulcè gemit zephyrus: ridentem mitte puellam,
Quam molli in amplexu tenens
Pocula læta bibam.
Tange chelyn. Sævit fortuna; at mitte querelas:
Cur non canoros barbiti
Elicimus modulos?
En! florum regina nitet roſa. Fundite vini,
Quòd amoris extinguat facem,
Nectareos latices.
Suavè loquens Philomela vocor: quî fiat ut umbrâ
Tectus roſarum nexili
(Veris avis) taceam?"

" ENGLISH

" ENGLISH TRANSLATION.

" Now is the ſeaſon, roſes gay,
Light purple-tinctur'd blooms diſplay;
When fires thus jovial youths invite,
To the fair gardens of delight.
' Time will your ſprightlineſs deſtroy,
Then give the preſent hours to joy.
Aſſemble all!—convivial join;
The ſacred carpet * ſell for wine!
And while you feel the fanning breeze,
Which whiſpers through the waving trees,
Pray that beſide you may be laid
Some playful laughter loving maid.
And to her health and charms divine,
Quaff glaſſes of enliv'ning wine.
Is fortune cruel?—Then go ſuit,
To querulous complaint, the lute;
From the touch'd ſtrings make muſic float,
On air in ſoft melodious note.
When firſt you ſee in fragrant bowers
The roſe—reſplendent queen of flowers!
Then let the goblets brimful ſhine,
With bright nectareous racy wine!
Wine can the tender pangs remove,
And cauſe forgetfulneſs in love.
The ſweetly warbling nightingale,
With melody fills every dale.
How can ſhe ceaſe, ſweet bird of ſpring!
Mid budding roſes perch'd, to ſing?"

" With pleaſure I talk of my pain,
To the world I my ſecret confide:
For the ſlave of love's powerful chain,
Is releaſed from all trouble beſide.

But, alas! who ſhall give me the pow'r,
Ev'n the half of my woes to declare?
I'm the bird of a ſanctified bow'r,
Say how did I fall in the ſnare?

I once was an angel of light,
Yes, Eden has been my abode:
Nor ſhould I, had Eve ſtept aright,
Have e'er trod this diſaſtrous road.

" * Upon which the Mahommedans proſtrate themſelves at the time of prayers."

You

You ask me, how can I forget,
Fair Tooba's heart-ravishing tree,
And the Hoories with eye-balls of jet;
I forget them, my charmer—for thee!

'Tis true—on the page of my heart,
Thy name I can only explore:
For Love, when he taught me this art,
Though with chastisement, taught me no more.

As yet no diviner has told,
What complexion my fortune has got,
Be it thine then, my fair, to unfold,
What stars have determin'd my lot.

Thee, Love, since I first understood,
New pains were my portion each hour:
My heart has run currents of blood,
Since first I experienc'd thy pow'r.

My cheeks are with weeping defil'd,
Give thy tresses to wipe it away;
Or Hafiz's roundelay wild,
In silence for ever 'twill lay."

It is highly satisfactory to perceive, from the respectable list of subscribers prefixed to this volume, that the work meets with encouragement in some degree proportioned to its merits.

Letters from France, written by J. King, *in the Months of August, September, and October*, 1802. *In which some Occurrences are related which are not generally known; and many Conjectures may be found that* seemed to have *anticipated recent Events.* 8vo. Pr. 168. 5s. Jones. 1803.

THE character which Mr. King gives of the French people may, with equal justice, be applied to his own book. It exhibits a motley mixture of different and even opposite qualities and principles, which appear to be thrown together without order or design. Still, allowing for a few palpable self-contradictions, occasional liberties with the rules of grammar, and here and there a trifling violation of the laws of orthography, the medley is not altogether unpalatable. It sets, however, all attempt at analysis at defiance, and reduces the critic nearly to the state of a copyist, to whom nothing is left but the task of transcribing passages.

King *versus* King.—P. 3, we are told; "Riches seem to have diminished (in France); it appears so, because there is not yet that ostentation and luxury, which formerly insulted the people;" (by encouraging the manufactories, we suppose, which Buonaparte possibly thinks afford an occupation too mean for military citizens)—"*wealth is more equally distributed*; there is no vain display of opulence,

lence, but *general real enjoyment of it.*"—In p. 17, we find "the riches of the nobility transferred to the ſword, and *ſcarcely any claſs but officers opulent.*"—And in p. 54, "his (Buonaparte's) officers are *the only rich men* in France." So that the reader, we ſuppoſe, is left to infer that wealth is only *equally diſtributed* among the officers of the army, and that by the *general real enjoyment of it* is meant nothing more than the real enjoyment of it by the *generals!* Such epiſtolary *facetiæ* are diverting enough.

In balancing the good and evil reſulting from the French revolution, Mr. K. ſeems to make the former preponderate, though he does not hold the ſcales with a very even or ſteady hand. "Balance the crimes," he ſays, "againſt the heroiſm, magnanimity, and virtue of ſome of the revolutioniſts, and the ſcale will ſtrike the beam." Aye, but *which* ſcale? This again is a matter of inference; the inference he ſeems to think, however, is eaſily drawn, *becauſe* the revolution produced "the twenty-two, famous for their wiſdom, for their honeſty, and their martyrdom; that twenty-two, who were the dignity and virtue of the convention; that twenty-two, that compriſed Vergniaud, Condorcet, Barbaroux, Guadet, Briſſot, &c. &c." and *therefore* up goes the ſcale of crimes, like feathers, while the virtues, like gold, remain fixed. All the murders, maſſacres, and robberies, all the ruin, deſolation, and death; all the miſery and profligacy of ages yet unborn, of which the revolution muſt be conſidered as the legitimate parent and ſole cauſe, all diſappear before the ſupreme excellence of theſe two-and-twenty conſecrated rebels, who are panegyrized again and again in fifty pages of this ſcanty volume. Does Mr. King know that Briſſot's *avowed* and *recorded* project was to *ſet fire to the four corners of Europe* for the purpoſe of atchieving *the revolution of the world?* But perhaps this is no crime in *his* eyes who talks with enthuſiaſm of the "*demoliſhers of the Baſtile,*" and "*the heroes of the tenth of Auguſt,*"* whoſe *known* object was to *murder* the royal family; and who ſcruples not to aſſert that if the French had *preſerved* a republic "Europe would have been indebted to them for the *glorious example.*"† A glorious example of ſucceſsful *rebellion* and *regicide!*

We can pardon the author for his feeling exclamations againſt arreſts for debt on meſne proceſs in this country, but he cannot be too ſeverely reprobated for his libel on our firſt Charles, whom he terms "*a tyrant and a hypocrite,*" and for his reflections on our courts of juſtice, when he talks of "counſel clamorous, witneſſes perjured, a jury biaſſed, Lord Kenyon furious, a verdict that ſurprized the auditors, and an *innocent man* under a ſtroke of misfortune." His occaſional obſervations too on France previous to the revolution are alike marked by ignorance and miſrepreſentation. Mr. John King's

* P. 92. † P. 28.

abuſe

abuſe of Edmund Burke extorts a ſmile; but his attempt to delineate his character, to appreciate his mind, and to trace the efforts of his genius, forces from us a horſe-laugh. How would they ſtare at Lloyd's to hear E. P. Solomons gravely and dogmatically deciding on the talents of Longinus or Demoſthenes! Mr. King juſtifies the early revolutioniſts at the expence of Mr. Burke; and affirms that "they delivered the pureſt moral axioms, and the *ſoundeſt politics*;—we found profound thought and legiſlative knowledge in men, ſuddenly emerged from obſcurity; they *taught doctrines in every ſcience better than the ſages of antiquity*, as if they obtained wiſdom by intuition, or were endowed with greater mental capacity than ordinary. Men of ſuch organization did not require that long application and intenſe ſtudy, that men of duller diſpoſitions want." (P. 103.) An impertinent enquirer might here be tempted to aſk Mr. King, by what ſtrange fatality it has happened, that all the predictions of thoſe revolutionary ſages have been falſified, while all thoſe of Mr. Burke have been fulfilled? In order to palliate, if not to excuſe, the crimes of the regicides, we are told, forſooth! that they "were ſcarcely doing more, than retorting the injuries they had received, they exerciſed the inhumanity they had been taught, and *the conſtant executions of their fellow citizens* (which they ſo often witneſſed) had ſteeled their hearts, and made them practiſe pityleſsly on their tyrants the cruelty they had exerciſed on others." "They broke their chains on their oppreſſors heads, it was retaliation, it was *retributive juſtice.*" This apology for every ſpecies of enormity is as falſe as it is infamous. It is notorious, that in no country in Europe of equal extent were executions leſs frequent than in France, under the monarchy. In England they were ten times, and, the comparative extent and population of country conſidered, a hundred times, more numerous; and it is equally notorious, that a more merciful and benignant monarch than Louis XVI. never lived! How dare Mr. King, then, advance ſuch prepoſterous calumnies?

We ſhall now turn to a more pleaſing part of our taſk, and ſelect ſome of his remarks, and ſome of his anecdotes, which diſplay a greater attention to truth and juſtice; though this complexion be not uniformly preſerved, even in theſe. Regard muſt of courſe be firſt paid to thoſe which relate to his Conſular Majeſty, and his imperial government.

"The palace of the Tuilleries, is now the palace of Bonaparte; all France ſeemed aſſembled to batter down that building, and to end the monarchy; every part was polluted with blood; the aſſailed, or aſſailants were dead in every apartment; all Paris againſt the King and his twelve hundred Swiſs, to exterminate his family, and eſtabliſh the republic.—*Unité and fraternité of the republique*, was written on every wall; the fond name was diſplayed in every quarter; a name is often enough for the giddy French; inſtead of the republic, a new man, who chanced to be at the head of the army, has obtained the diadem, and under a new title poſſeſſes treble power; the favourite republic is evaneſcent, and yet the verſatile,

ſatile, thoughtleſs French, are as merry as if the democracy, for which they murdered half the nation, was eſtabliſhed."

"Every art has been deviſed to make the ſoldiers look formidable and terrific; their dreſs bears no reſemblance to that democratic ſimplicity, which characterized the days of Danton, Marat, Garat, &c.; for they are rich and ſplendid beyond the moſt faſtidious monarch's troops. The politic general has placed the wounded ſoldiers of Marengo and Egypt, foremoſt, as the poſt of honour; and, to excite emulation, and attach the men to his perſon, he pays particular court to theſe veteran invalids. He exhibits the two-fold character of generaliſſimo and monarch. After the review is over he retires to the palace: to that palace that was aſſailed by the French, becauſe it was the ſeat of kings; becauſe they would have no more monarchy; becauſe they would exterminate every trace of royalty. In that palace, and in the ſtate room of the Bourbons, Bonaparte, with a magnificence that ſurpaſſes kingly grandeur, receives foreign miniſters, and there may be ſeen ambaſſadors from mighty courts, envoys, plenipotentiaries, and all claſſes of emiſſaries, bowing, fawning, and paying homage without a bluſh. What a ſubject for reflection! to take a retroſpection of all the events of the revolution; the utter extirpation of the royal family; the countleſs murders; the magnanimous death of the twenty-two; the glorious and mighty ſtruggle for freedom; and what has been the termination of this dreadful havock? The wheel has made its circuit, and come back to the point from whence it firſt turned.

"Yet, who would exiſt as Bonaparte does? It is never known, whether he is at Paris or St. Cloud; and at either place he is inacceſſible. Meſſengers are examined, interrogated, and diſmiſſed; letters go through various hands, and are analized before they are delivered; even at the review, a cloud of officers ſurround him; he is hemmed in on all ſides by ſelect adherents; he is never ſeen alone; never goes abroad for recreation; immured within his palace walls, he is as much a priſoner as the ſtate victims in the Temple, with more anxiety and fears; the end of their puniſhment is impriſonment, but with the Conſul, the apprehenſion of miſchief does not ceaſe with ſequeſtration."

"Bonaparte profeſſes to love the ſoldiery; it is not extraordinary if his love ſhould be ſincere, for he owes his aggrandizement to them; but in a man of his temper, the ſoul is ſuſceptible of only one paſſion; it is engroſſed by ambition, and ambition is of no kindred with gratitude; it fears the means by which it attains its end. His officers are the only rich men in France; the metropolis is ſurrounded with regiments, though Broglio's were baniſhed many leagues from Paris; there are ſoldiers all over the city, and in thoſe parts where the patriots were moſt active, they ſwarm. No one can conjecture what will be the conſtitution, for now it is varied every hour: nor can any one aſcertain, what is the final aim of the Firſt Conſul. At the head of his victorious troops, when he came ſuddenly to Paris where there was nothing to oppoſe him, no one dared aſk what he intended; his ſpeeches were flattering and general; no ſpecific declaration; no explicit promiſe; all was vague, dark, and myſterious; he found a conſtitution and an eſtabliſhed government, but he was erected into Firſt Conſul, and it was transformed. Whatever may be the ſhadow of the boaſted French conſtitution, the ſubſtance is annihilated, while there exiſts an authority

thority that is paramount to the laws, and every inſtance in its exerciſe, teſtifying, that the will of the Conſul, is the ſupreme authority."

"The Counſel General of the department of the Seine, (I ſpeak in French terms, their epithets are always grand, and their deſcriptions pompous) decreed a monument in honour of the Firſt Conſul; it is of little importance to ſycophants who have aſcended the pinnacle of power; their homage is to him who can remunerate it, whether he was ſucceſsful by accident or diſcretion; whether he has ſoared on the wings of his own talents, or on the borrowed plumes of others, weigh nothing in their eſtimation; the humble obſequious department of the Seine, once ſo famous for their revolutionary ardour, decreed this honour to the Firſt Conſul, to be erected where the grand Chatelet formerly was. Bonaparte's anſwer to the flattering compliment, is as artful and hypocritical, as their offer was ſervile and abject: 'Citizens, Members of the Counſel General of the Department of the Seine (he re-echoes the oſtentatious ſounds,) I ſee with gratitude the ſentiment that animates the magiſtrates of the city of Paris; the cuſtom of dedicating monuments to men who have rendered themſelves uſeful to the people, is honourable to nations; I accept the offer of the monument you would raiſe to me, but let us leave to poſterity the care of rearing it; let us leave its conſtruction to after ages, if they ratify the opinion you entertain of me.' Profound, conſummate diſſimulation! How he rejects the ſhade while he ſeizes the eſſence: What are monuments, ſtatues, pedeſtals, addreſſes, and orations, but emblems of qualities, or effuſions of adulation? Bonaparte was not to be amuſed and deluded with vain honours and empty titles; he aſpired at ſolid power, and his conquering ſoldiery enabled him to obtain it; this is the inevitable misfortune of revolution; the inſtruments by which liberty is gained are generally its deſtruction; the army that conquers the enemy at laſt recoils on its friends, and the general that has fought the nation's battles, ends his career by arrogating the ſupreme authority.

"No one has been able to dive into the dark and impenetrable temper of Bonaparte; his deſigns cannot be inferred from his declarations, and he never condeſcends to interpret his actions; no one can account for the ſudden death of four hundred and ſeventy ſick French ſoldiers in Egypt, nor the cold-blooded murder of the three thouſand five hundred Turks. Theſe events are enveloped in impervious obſcurity; whether the Mahometans fell a ſacrifice to the reſentment of the army, and the French ſoldiers to an epidemic diſeaſe, or both to ſome exigency of the time or place, the mind has no clue to aſcertain or guide to conjecture."

Fortunately for the hiſtorian theſe events are no longer ſubjects for *conjecture.* Sir Robert Wilſon has happily removed the veil which concealed them from public view, and exhibited the Firſt Conſul of France in a light which deprives Macbeth of his horrors, and makes our third Richard, in the eye of compariſon, a man of innocence.

"Conſtitutionally cautious and reſerved, policy and habit, have ſtrengthened his natural diſpoſition; he never diſcloſes his deſign; his deeds accompany his intention, and no one knows his mind till it is manifeſted in his actions; it is not eaſy to circumvent ſchemes of which there can be no conception; he ſtill perſeveres in his original language, though we cannot

trace in his deportment, any reſemblance to his profeſſions; the gunpowder exploſion as he paſſed towards the Louvre, evinced the temper of the diſaffected people, and it is to be apprehended that the failure of that deſign, will not diſcourage the diſcontented citizens from new attempts."

"I have ſeen a ſecond review, the Mamelukes from their dreſs and complexion, appear the moſt terrific of all the troops; it is a ſelect regiment enliſted in Egypt, unconnected with the French, and wholly dependent on the chief commander; Bonaparte reports that their bravery, impetuoſity, and peculiar tactics, confound and diſconcert the enemy; it is a ſpecious reaſon, for the heterogeneous incorporation with the French ſoldiers; but the true motive is underſtood, Bonaparte has ſeen the French people's reſtleſſneſs, and relies more on the blind attachment of men, who know nothing of politics or of forſaking a beneſactor, than on the uncertain troops of the country. He is conſcious to what perils a man ſo ſuddenly elevated is expoſed, his imagination, like Macbeth's fancy, ſees daggers in the air; ſometimes the mind like a prophecy is a faithful archetype of ſecret projects and meditated evil, and he does not diſregard the probable admonition; without being puſillanimous he is too wiſe to be raſh, and without entertaining groundleſs fears, he uſes every precaution that prudence dictates."

But notwithſtanding his Italian and Egyptian exploits, his heroic atchievements at Tanaſco, Alexandria, and Jaffa, had he but eſtabliſhed a Briſſotine republic in France, and ſo ſet a *glorious example* to Europe, all his ſins had been expiated and he, in the eſtimation of Mr. King at leaſt, "had been the greateſt and moſt magnanimous of the human ſpecies!"

Of the exiſting parties in France, if any party can indeed be ſaid to exiſt in a country where the will of an individual is the only law of the land, we have the following account.

"In legiſlation there are now as many whimſical opinions in France as ever diſtracted England; but four parties are prominent; there are ariſtocrats who never emigrated, and ſeemed to acquieſce in the new order of things; theſe were inſincere, made no reſiſtance, and were ſilent. Other ariſtocrats who emigrated have undergone great affliction, but have returned unimproved by experience, unſoftened by adverſity, inveterate and incorrigible; theſe ariſtocrats are inimical to the preſent government, for though it is not a democracy that annuls their order, it is not a government that reſtores and countenances it; they are abhorred as in the days of Roberſpiere, and as, in his days, powerleſs and inſignificant; theſe are irreconcileable. There are the democrats who expected their fancied equalization, who affected ſimplicity and the rigor of the primitive ages, baniſhed dreſs and cleanlineſs, and would have butchered twenty-three millions of the people that the other million might remain democrats; they are exaſperated that their Utopean ſchemes are fruſtrated; that their chimerical ſyſtem has vaniſhed; and a government ſprung up that has confounded ariſtocrat and democrat, and diſappointed the views of both. There is a fourth part chiefly mercantile and trading, enamoured of their buſineſs and its profits, fond of the various ſpectacles, indifferent to the Bourbons and Bonaparte, indifferent to all forms and modes of government,

ment, ſo that they can carry on their avocations without interruption, and enjoy their evening's amuſement in ſafety. There is ſuch a claſs as this under every government; baſe, ſordid, and ſelfiſh, as if they had no connection in ſociety, and no affinity with poſterity; ſo dull and narrow minded, as not to comprehend, that whether a deſpotic government is mild or immoderate, it may, when it pleaſes, violate perſonal freedom, or invade private property, and where this power is poſſeſſed, there can be no ſecurity or happineſs."

This laſt obſervation is very juſt. The ſecond character, in order of revolutionary rank, is Mr. Fox, who is repreſenteu by Mr. King, as the confidante of the Firſt Conſul.

"Mr. Fox was long in France; he was indefatigable in his reſearches, and intimate with Bonaparte. I wiſh he would ſolve our doubts, and end our conjectures; he might tell us at what the Firſt Conſul aims, and where his aſpiring views are to finiſh."

"General Santerre ſhewed me a note he was writing to Mr. Charles Fox, who is at the Hotel de Richelieu, near the Boulevard; he has been preſented to Buonaparte, and it is ſaid dined two or three times with him; I think it ran thus, 'General Santerre's reſpects to Mr. Fox, as he has always had a veneration for his character, which is known and admired by every republican, he requeſts the honour of his company and to name ſome morning for breakfaſting with him; perhaps he may be as deſirous of ſeeing Santerre, as he is to know Mr. Fox.' I believe this was a uſeleſs letter; Mr. Fox's viſits to the Tuilleries ſeemed a preclufion of republican acquaintances; whatever has been his former opinions, ſo often proclaimed in the Houſe of Commons, his intimacy with the Firſt Conſul appeared like a dereliction of them: through all the ſtorms of the revolution, under the influence of the conceited La Fayette, or the mad Marat, or the ferocious Roberſpiere, ſtill Fox's principles and opinions were the ſame; the fluctuation of their laws did not change him; the frequent alteration of their conſtitution did not perplex him; their conqueſts and ambition did not alarm him; nor their cruelties ſhock him; ſtill he defended the revolution, and congratulated France on its emancipation. But what have theſe deluded people attained? Who can define their preſent government? Where is the liberty they fought for? Nothing eſcapes Mr. Fox's penetration; ſurely he ſees what a transformation the ſubtle policy of Bonaparte has effected, and yet he is as cordial in his courtly gratulations, as if the glorious fabric he praiſed, was erected and indiſſoluble."

"Though I am on the ſpot, and Mr. Fox in my vicinity, I cannot tell what reports to credit or reject; he has become a ſubject of converſation among the French, and of animadverſion among the Engliſh; it is ſaid he has been preſented to Bonaparte, and dined twice with him at the Tuilleries or St. Cloud; that the Conſul requeſted the patriot to meet him at the annual fair of the Louvre, where the choice articles of manufactories and inventions are yearly diſplayed, that he might introduce Mrs. Fox to Madame Bonaparte, as it were, caſually, as the form of a court was too ſolemn and notorious for the new condition of Mrs. Fox. I dare

hardly comment on this intimacy; I fear to indulge conjecture, and judge haſtily of the motives of a man, whoſe whole life is a pledge for his integrity; his domeſtic conduct has been ſimple and benevolent; his ſenatorial career, intrepid, conſiſtent, and independent; his meekneſs has ſhewn how little he is ſwayed by vanity; his poverty has proved how unambitious. A man, who in the hey-day of his youth reſiſted temptation, will not contaminate his glories when the vehemence of the paſſions has abated, and the incentives to apoſtacy are extinct; but he ſhould have remembered that the eyes of Europe were upon him; that he could not move like ordinary men; that all his actions are weighed and criticiſed; he ſhould have teſtified by a backwardneſs, and tardy acquieſcence, that if honours came upon him, they came unſought; that there was no inveigling or coquetry on his ſide, but that the Conſul was eager to know ſo eminent a man, and that he could not elude his ſolicitous invitations without rudeneſs or indecency.

"Mr. Fox ſhould have recollected in what ſanguine terms he defended the revolution; his enemies often deemed his language treaſonable; his friends, that it was ardent and indiſcreet; he ſhould have remembered that he had called the revolution a glorious fabric, his glorious fabric was then the republican baſe of a pyramid; it has now terminated in a point, and his eulogies continue as if the ſtructure had undergone no alteration. Fox ſhould have remembered how laviſh he was in his panegyrics on the French government before Bonaparte preſided, and that his viſits to him were equal panegyrics on the conſulate. If he was really enamoured of the glorious fabric, he ſo often extolled, how could he be reconciled to the hand that impaired it? I am diſpoſed to judge favourably of all Mr. Fox does, but there ſeems an inconſiſtency in this behaviour, which he has never condeſcended to explain; perhaps he was elate at the accumulation of honours on Mrs. Fox: in performing the duties of a fond huſband, he derogated from the dignity of the ſtateſman, and made ſacrifices to gratify his lady, which he never made for himſelf."

This is followed by ſome nonſenſical compliments to Mr. Erſkine and Mr. Curran, and by a curious anecdote of the late Duke of Bedford, of whom it is ſaid, though Mr. K. diſbelieves the fact, that he went to France "immediately after the ſtorming of the Tuilleries; that he traverſed every room, examined every article of furniture, and was thunderſtruck at the magnitude of this great change." But, ſays Mr. K. "he was always ſingular—he was peculiar and original; he was a ſlave to no precedent, he was warped by no prejudice;" and if the anecdote be true, he refers the duke's journey to a wiſh to eſtabliſh facts. This is fair; but we may be allowed to lament that his grace did not derive more practical wiſdom from the knowledge ſo acquired.

Mr. King was introduced to *Santerre*, the brewer, who was the general appointed to ſuperintend the murder of his ſovereign. This regicide juſtified himſelf, it ſeems, for the part he acted on that day, which rendered him an object of execration to every honeſt man in Europe. His juſtification appears to have been ſatisfactory to our author, but we ſhall beg leave to ſuſpend our opinion of its truth, until

until his promiſed publication ſhall appear, premiſing, however, that from his falſhoods relative to the Baſtile, here recorded as facts, but proved to be falſhoods, by the official accounts of that fortreſs publiſhed by the convention i ſelf, we are not prediſpoſed to give much credit to it. Two very different perſonages are next introduced by Mr. K. to his readers.

" In theſe walks were ſeen Madame Viſconti and Madame Recamier, names to which the folly and apiſhneſs of the mimic Engliſh has given celebrity—better female accompliſhments, more beauty (as to chaſtity I am ſilent,) is to be found in many of the ſeminaries of our Engliſh abbeſſes, as [than] either of theſe ladies poſſeſs; but faſhion, or accident, or ſome of thoſe adventitious whimſies, which are only to be found in the inexplicable caprice of perſons in higher life have given them notoriety.—Madame Viſconti was once the favourite of Petion, or primitive revolutioniſt; Recamier was a hatter's wife at Lyons, and had many favourites, though none ſo famous as the unfortunate Petion.

" In ſome inſtances the faſhions and manners in France, reſemble thoſe in England. We know ſome ladies of quality near Piccadilly, and our ſquares, as diſſipated and abandoned as ever Lais or Thais was, but they have ample fortunes and give ſplendid routes; who dare animadvert on their conduct? and if they did, who could withſtand their ſumptuous ſuppers, and the princely company that attend them. A little adultereſs, who would imitate her ſuperiors, but has no fortune to feaſt her acquaintances, no manſion for entertainment, is excluded [from] ſociety, and conſigned to infamy and contempt."

If the conductors of our public prints had any regard for the religious or moral principles of the riſing generation *they* would " *dare animadvert*" on the conduct of theſe ſplendid votaries of vice and infamy. But the barrier between *vice and virtue* is, at length, broken down; power, and wealth, and influence, have been exerted to effect this breach; and the deſtructive torrent that will now inevitably pour in upon ſociety, muſt bear down every thing before it. We have, however, the ſatisfaction to know, that no efforts of ours have been wanting to ſtem its violence. Our admonitions to fathers of families, to huſbands, and to the appointed guardians of our religious and moral character, have been frequent and firm. But, to the diſhonour of the preſs, and the diſgrace of the nation, we have ſtood alone in this conteſt, while thoſe whoſe bounden duty it was to ſecond and ſupport us, have baſely abandoned their poſt, faithleſs to their God, their country, and themſelves. If our children do not live to curſe this wretched dereliction of duty and of principle, the forbearance of Providence will, far indeed, exceed the meaſure of our deſerts; and go greatly beyond what the leſſons of experience, or the denunciations of ſcripture, teach us to expect. The following revolutionary anecdote is new to us.

" He (Mr. Edgeworth) ſaw a mob dragging away a dead body; a lady with diſhevelled hair, eyes ſtarting from their ſockets, and a countenance of wild diſtraction, forced through the crowd; ſhe came to ſeek an aſ-

ſaſſinated huſband; the body was hacked and diſfigured, but it reſembled the adored object ſhe ſought; ſhe approached it, gazed on it, and ſwooned: ſhe was carried to a coffee-houſe in the neighbourhood, there ſhe returned to life, and ſhe returned to the body: her face, though haggard by anguiſh, ſtill bore traits of recent beauty: ſhe had not yet aſcertained what ſhe ſo much dreaded; ſhe ſeized the right hand and found her wedding ring, inſtantaneouſl ſhe ſunk on the beloved corpſe, clung round it, and became ſenſeleſs and motionleſs: horror ſtruck, the ſpectators ſtared, and at laſt would tear her from the diſmal ſight; they ſeparated her from the body, but ſhe had died in the embrace."

The ſeizure of that hoary traitor *Napper Tandy* is ſeverely cenſured by the author, who affects to contraſt ſuch conduct with the conduct of the French republicans, of whom he has the aſſurance to ſay "their wars are heroic and *honourable*; their conqueſts brilliant and *humane*; they penetrated the metropolis of their enemy's country, and no *artifice* or *treachery*, marked their footſteps; they *reſpected the law of nations*; *no ambaſſadors' perſons were violated*," &c. &c. "The continental monarchs violated the faith they ſhould have maintained; the French reſpected and preſerved it." Now the very reverſe of all this is ſo notoriouſly the fact, that we are almoſt led to ſuſpect Mr. King of *irony*. At all events a ſerious confutation of his falſe aſſertions would be an inſult to our readers.

Mr. King's deſcription of a *literary party* in Paris, is not incurious.

"There is another, which in ſtrictneſs of order, ſhould be deemed an inferior party, but inferior is a term I dare not apply to it, without exaſperating a ſociety, prone enough to do miſchief when there is no incitement; and where reſentment would be unbounded and eternal, where any attempt is made to depreciate its dignity; the hoſteſs of this community is a Miſs M. H. Williams, who by her long reſidence in France, ſeems to have renounced England; ſhe is a little known in the literary world, but is no where of ſuch great eſtimation as in her own opinion; at this coterie preſides a Mr. Stone; why the honour of preſidency is conferred on him is not eaſy to ſurmiſe, for he is not famed for literary talents, or any talents that any one but Miſs Williams could diſcover; Mr. Holcroft who is here, is alſo a member, and moſt of the perſons viſit who have been conſpicuous in England for their political opinions; this community conſiders itſelf above the Sorbonne, or Royal Society; they eſtabliſh from abſtract reaſoning, a thouſand extraordinary axioms; they build hypotheſis upon hypotheſis, till they outreach human underſtanding; they lay down premiſes and deduce conſequences which are neither in logic or common ſenſe; and they are not mere ſpeculators, not always on metaphyſics; their chief ſphere of ſtudy is the fate of kings and nations; they appear to be poſſeſſed of every ſtate ſecret; they have dived into the myſteries and intrigues of every government; they can calculate to a ſecond the political exiſtence of every nation in Europe; where the funds will fail in one country, taxes overwhelm another, and general bankruptcy another; but whoever hears their gloomy preſages, perceives that any ſtate might avert its fate, if it was prudent enough to chuſe its firſt miniſter from their ſociety.

"Holcroft

" Holcroft is as dogmatic, virulent, and ſplenetic as ever, and as he is always conſcious of being right, he admits of no contradiction; he talks of Thomas Payne, Horne Tooke, and others as ſecondary perſons; he was foremoſt in the ranks of reformers, and without his activity and courage the cauſe muſt have been loſt. No ſociety at St. James's, no aſſembly at Frogmore, no ducheſs's party, can be ſo ſupercilious, can affect ſuch importance as the members of this hole do: beſides their ſkill in legiſlation, they criticiſe every literary production; but no one has abilities that they do not approve; no one genius whom they do not admire; their taſte is the ſtandard of perfection; their knowledge is univerſal; their deciſions incontrovertible; the ſtate that is not exactly eſtabliſhed on their principles, muſt diſſolve, the writings that do not imitate their fantaſtic diction are balderdaſh; they are ſomewhat mortified that Bonaparte pays no homage to the Lyceum; that he makes no mention of this learned ſeminary in his orations; that it is not noticed in the proceſs verbal. They have forgotten that the revolution has ſubſided, and that Bonaparte has nothing further to expect from its revival; he hates their perturbed ſpirit, more than the republicans ever eſteemed it. Thus a conſpiracy of empirics ycleped with ſome turgid title, and in the tyrannical ſpirit of modern democracy, erect their mountebank ſcaffold above all the regular conſtituted legitimate power and learning in the world.

" How can Madame Bonaparte be ever reconciled to the freedom and equality of the inexorable Holcroft, and the ſimplicity of the chaſte Miſs Williams? how could the new maids of honour be occupied? Ambaſſadors muſt be overawed by gorgeous apartments, and ambaſſadreſſes by ſplendid habiliments and ladies in waiting; but however I may ſmile at the apparatus and pomp of kings, the pageantry and gewgaws of royalty, I prefer their influence on the temper and manners of the people, and that civilization and poliſh which reſults from elegant life, and forms a principal ſource of the happineſs of ſociety. I prefer them when they are not immoderate, to that barbariſm and rudeneſs which would revert with Holcroft's ſyſtem, to that frigid and chearleſs torpor that reduces life to inanity, and to that into erable inequality which would level learning with ignorance, and modeſty with impudence. I dread all extremes, and ſuch extremes as would follow the operations of viſionary and frantic impoſtors."

Certainly no impoſtors were more viſionary or frantic than many of the Briſſotine faction whom Mr. King ſo highly admired! In his laſt letter, the author obſerves—" Perhaps *as advantageous* a peace, and with *as much ſincerity*, might have been formed with the antecedent government of France, as with the preſent." This obſervation may be juſt enough, but as he condemns the preſent peace, with what propriety can he condemn miniſters for not having before concluded a peace which would neither have been *more advantageous* nor *more ſincere!* His nonſenſe about our *aſſimilating better* with a republic than with a monarchy is too contemptible for ſerious notice; but his concluding obſervations on the peace and on the deſigns of Buonaparté diſplay much good ſenſe, and with theſe we ſhall cloſe our long account of this ſtrange medley, in which, as our readers

muſt perceive, there are ſome things to approve, and many to condemn.

" Bonaparte will try to ſuſtain his popularity, and reconcile the people, by brilliant military feats; by the nation's aggrandizement, or by adding new departments to the ſtate; and as England has the reputation of being the wealthieſt country in Europe, it will always be the object of jealouſy and pillage.

" Lord Cornwallis may come to France, and Bonaparte may ſend to England; a treaty of peace may be formed, and the people ſeem to approximate, but their minds do not aſſimilate; a republican government is a radical ſtructure; its baſe is ſolid and broad, and requires no factitious aid; there is no arrogated authority to ſupport, there is nothing to veil and conceal; it exiſts by unanimous conſent, and requires no artifice or deluſion to maintain it: here is the moral and political cement; not courtly, unmeaning manifeſtoes, but a concurrence of wiſhes, and a cordial alliance.

" We have all ſeen the levity and the inconſtancy of the French; their inordinate propenſity to change and novelty; in directing this paſſion to foreign matters, Bonaparte transfers their attention from his political being, to extraneous objects; to exploits in the field; to commercial treaties; to colonial augmentations. When he negociates with England, his language is ſerene and pacific, but whenever he addreſſes the army or ſenate, bombaſtic deſcriptions of France are followed by malevolent inſinuations againſt England, and all the evils of the revolution are obliquely aſcribed to our arts and perfidy. If the French were diſpoſed to the fraternization they proffered, he checks it by inſinuating inuendoes, and by a retroſpection of pretended wrongs and ancient enmity.

" The peace has always appeared to me like a covered ſnare; it has given the *Pacificator of Europe* time to breathe; to contemplate his ſubjects; to reconnoitre his dominions, and ſurvey the powers about him; but while declarations of amity have been made us in England, the embers have been kept glowing in France; ſuſpicions are ſtill excited; diſſentions ſtill fomented; the hope of making England another department of France, is not ſincerely relinquiſhed, it ſeems reſerved as France's beſt appendage; its richeſt ornament; it is to ſwell the catalogue of the provinces; and the title, like the *Regent Diamond*, is to adorn the turban of the Hero of Egypt.

" We have never been famed for our preſcience, and we cannot date the commencement of our wiſdom from this period; we muſt wait the evidence of experience, to evince the folly of our pertinacious wars, and of an ill-timed peace."

Eccleſiaſtical Dignities, Eccleſiaſtical Grievances, &c. addreſſed to the Right Honourable Lord Grenville. Pp. 28. 1s. Jordan and Maxwell.

THIS pamphlet is written with all the malignity of a mock reformer and a puritan. The author ſat down ut omnem iram in omnes clericos evomeret. We find that the Biſhop of Landaff is always

always brought forward as a favourite inſtance of non-reſidence, and are taught to believe that this and ſome other circumſtances will oblige the framer of the new bill to withhold all diſpenſing power from the Biſhops, as many leading members of both houſes have determined to oppoſe it. We never imagined that this power, were it granted, was that arbitrary unconditional power, the exerciſe of which would be more or leſs ſevere according to the diſpoſition of the dioceſan. We ſuppoſed that there would be caſes in which a temporary indulgence would be juſt and almoſt neceſſary; that new incumbents would have arrangements to make, houſes to repair, and now and then to rebuild, and that they could not reaſonably be expected to live under their new eſtabliſhments till they were reimburſed the various expences to which they ſhould be liable. We had heard of a clergyman condemned in penalties for non-reſidence, though he had ſerved his Church, and moſt of the time was paſſed in the reparation of his houſe, and we may, perhaps, have thought that the legal deciſions in proſecution for non-reſidence had gone far beyond the deſign, and certainly beyond the ſpirit of the Act, which was intended only to puniſh wilful and culpable non-reſidence. To return to the Biſhop of Landaff. He had reſided thirty-four years in Cambridge, and being ſomewhat in the decline of life, he thought himſelf entitled to ſome indulgence, and having a large family he could not be expected to build an *epiſcopal* houſe. It is more the infelicity of his appointment than his own fault that his native county lies ſo diſtant from his See, and he was not probably without hope that he might ſoon be able to exchange the See of Landaff for that of Carliſle, which we who are not acquainted with him moſt diſintereſtedly wiſh, that the mouths of calumniators may be ſtopped.

As to the reſt of the Biſhops, we are not able to learn that their reſidence is *leſs* than it ought to be. Some of them reſide very little in London and its vicinity, and a candid man would not cavil at occaſional exceptions, but would take the tout enſemble as the rule and meaſure of his judgment. We truſt that ſome method may be deviſed to furniſh an epiſcopal houſe to the See of Landaff, for there are many ſituations in the dioceſe inferior to none in the whole kingdom.

The old clergyman who is repreſented as ſpeaking with ſo much ſeverity of archdeaconal viſitations, began his ſatire with the time of the day after the *buſineſs* of them is concluded. Is it nothing to attend the ſervice of the Church, to hear a ſermon and a charge upon the miniſterial duties, and to be ready to receive any complaints of negligence of duty? The paucity of complaints is a pregnant proof that pariſhes are, generally ſpeaking, regularly and conſcientiouſly ſupplied. To converſe upon the common occurrences of life is the practice of all meetings, and hounds and horſes will now and then be talked of. But to aſſert that they conſtitute the principal topic is equally inconſiſtent with candour and with truth.

If the cathedral reſidence of ſome dignitaries be now and then abridged

bridged by indulgence or connivance, they are often returned to their families which they cannot ſo conveniently take to their temporary habitations and to their parochial duties, which are full as important as thoſe required in the Cathedral, except when they are required to preach, and it happens that their reſidence and their turns of preaching are not always fixed for the ſame time, which they much lament. When the practice of inviting ſtrangers to dinner firſt commenced, houſes of accommodation were not exactly what they are now, and when the remains of the feaſt were firſt given to the poor, there was leſs employment, and no national proviſion, and no law to compel them to labour. Will men never find out that the hoſpitality of the ſtatute is not that of inviting friends and neighbours, but accommodating ſtrangers and the poor, the neceſſity of which is now very much leſſened, without deſtroying the occaſional claims of benevolence, which the clergy are as ready to ſatisfy as any other claſs of men whatſoever. There have not been wanting inſtances, however, in the late times of ſcarcity, where they have paid from four to eight ſhillings in the pound towards the maintenance of the poor.

A ſarcaſm is inſerted upon reſiding by deputy. As St. Paul's may be intended, let us ſuppoſe one or both of the Biſhops engaged in viſiting and confirming—what harm can happen from having their places ſupplied for their reſpective months by others? Let the extent of the dioceſe of Lincoln and of Cheſter be duly attended to. A former Biſhop of London was reſidentary of St. Paul's—when age and infirmity made the attendance in winter dangerous, his chaplain ſupplied his place. Where is the humanity, and to uſe Swift's phraſe to a Martinet Biſhop, where is the Chriſtianity of cenſuring occaſional and neceſſary abſence? We know of no dignitaries who do more than thoſe in St. Paul's, for they preach every afternoon, with the exceptions above malignantly alluded to.—A candid man would pardon the Biſhop of Cheſter if he ſhould omit his ſummer month, and confine his attention to his Epiſcopal duties and the care of a very numerous family. Who David Simpſon was we are little concerned to enquire. His ideas and his language are equally contemptible. But, as the facetious ſongſter ſaid,

> "The taſte of the times will reliſh the rhymes,
> When the ridicule turns on a parſon."

Every thing is heard with ſatisfaction which reflects on the ſacerdotal order: within the two Houſes, as well as without, they are treated with unbecoming ſeverity. Iliacos intra muros peccatur et extra.

The pamphlet before us would not have claimed our attention at all, had we not been aware that every thing is well received which has a tendency to diſparage the clergy; and before the commencement of our labours there was a treatiſe againſt tythes, written by a banker and a Methodiſt preacher, in which truth and decency were equally diſregarded, in which a filthy ſtory was told with unbluſhing aſſurance.

aſſurance. The ſuſpenſion of the operation of the Penal Act may have one ſalutary effect, that the minds of men may grow cool and moderate; but, at preſent, we may addreſs each of theſe inflammatory writers nearly in the words of Terence: Age ſi hi non inſaniunt ſatis ſua ſponte, inſtiga.

The mild Tenour of Chriſtianity: an Eſſay. Crown 8vo. Pp. 158. Clarke, Bond-ſtreet. 1803.

THIS Eſſay is the production of Mr. Jerningham, a gentleman who finds time, amidſt the circles of faſhion in which he moves, to devote many a profitable hour to the ſtudy of the doctrines and duties of Chriſtianity. Of hours ſo devoted the preſent Eſſay exhibits convincive proofs. The object of it we ſhall ſuffer the author to explain for himſelf.

"The deſign of this Eſſay is to revert to the original departure from the ſimplicity and lenient character of the Chriſtian doctrine, and to purſue the deviating ſtream through all its wanderings till it was checked by the mound of Reformation: and in the ſecond part of this Eſſay I propoſe to offer ſome remarks on the ſame deviating ſtream as it glides along with leſs aberration in its mitigated ſtate. This ſcheme involves a number of celebrated perſonages, whoſe characters will be ſurveyed under a new aſpect.

"Next will be conſidered the more cultivated parts of Britiſh Chriſtianity: to which will be added, an account of ſome charitable inſtitutions on the Continent, with a curſory life of Vincent de Paul, whoſe name is not familiar to the Engliſh reader.

"Some reflections will then be offered on controverſial pulpit diſcourſes, as hoſtile to the ſpirit of Chriſtian ethics; which naturally lead to a *critique* on the Maſter of the Temple.

"Some obſervations then occur relative to biblical expoſitions, with ſtrictures upon the Reverend William Gilpin; concluding with remarks on the *ſombre* morality of Dr. Johnſon."

It will readily be perceived by our readers, that the writer who ſits down to prove from Scripture, the great mercy and goodneſs of God to man, and the meek ſpirit of the Chriſtian doctrine, will have no difficult taſk to perform. Such a taſk, then, might eaſily be accompliſhed by a man of much leſs abilities and knowledge than thoſe which are poſſeſſed by Mr. Jerningham. Indeed no one, who has even the ſlighteſt acquaintance with the holy writings, can for a moment heſitate to admit the full juſtice of the general poſition, which he labours to enforce. But the *poſition* is one thing, the author's *deduction* from it another. And it by no means follows that all who accede to the juſtice of the one, muſt neceſſarily acquieſce in the fairneſs of the other. To repreſent God as the perfection of every thing which the human mind can conceive of mercy and of goodneſs, to ſeek to allure the wavering, and to attach the faithful, to religion, by painting her paths as the paths of pleaſantneſs, and her

ways

ways as the ways of peace; to hold up to the view of the godly the promiſed reward of continued obedience to the Divine commands; is, certainly *one part* of a preacher's duty. But is this the *only* part of his duty? Any perſon taking Mr. Jenningham's Eſſay for his guide would conclude that it was. But the Scriptures will give him very different information. *They* will tell him that God is a God of *juſtice* as well as a God of *mercy*; that he will be *feared* as well as *loved*; and *they* will conſequently point out to him the neceſſity of occaſionally labouring to deter by the *dread* of *puniſhment* thoſe vicious minds and corrupted hearts, which are not to be allured by the *promiſe of rewards*. Mr. J. muſt admit that the ſcheme of Chriſtianity embraces this double object of *rewards* and *puniſhments*, and that, if it did not, in human eſtimation, it would not be a ſcheme of *juſtice*. No created being, it is true, can preſume to ſet bounds to the *uncovenanted* mercy of his Creator, but nothing is more clearly explained in the New Teſtament, than the extent of God's *covenanted mercy*, and the objects of his *tremendous puniſhments*. To expatiate, therefore, inceſſantly on the one, and never to enlarge on the other, would be to neglect one half of the means which it has pleaſed divine wiſdom itſelf to ſupply for enforcing obedience to his word; and would, of courſe, be a groſs dereliction of duty on the part of the miniſter or the moraliſt. Such mild doctrines might, indeed, ſuit the ſqueamiſh palates of certain faſhionable congregations, ſome of whoſe members live in a conſtant ſtate of ſin, yet ſcruple not to approach the table of the Lord! But the ſum and ſubſtance of a true Chriſtian diſcourſe from the pulpit ſhould be—Such are the commands of God, ſuch are the rewards of obedience, and ſuch is the puniſhment of ſin. This was the line of ſpiritual inſtruction purſued by the apoſtles themſelves, after the example of HIM who beſt knew the vices and infirmities of human nature, and the end and object of that religion which he came to eſtabliſh upon earth.

Still ſuch a mode of preventing or counteracting the effect of ſin is by no means repugnant to the meek ſpirit of Chriſtianity, or to the godly benevolence and affection diſplayed by its heavenly Founder; on which Mr. Jerningham expatiates with becoming feeling. Every thing which he ſays on that ſubject, therefore, may be allowed to be juſt, though the fairneſs of the deduction from thence be denied. Truly, indeed, does he obſerve, that the gloomy moroſeneſs of Calvin is at variance with the mildneſs of the Chriſtian faith; and well does he contraſt the conduct and language of that ſour reformer with thoſe of the meek Fenelon, the virtuous Archbiſhop of Cambray.

"I tranſcribe from Dupin the following expoſition of St. Auſtin's tenets: 'The principles concerning predeſtination and reprobation agree with the opinion concerning grace. Both theſe degrees, according to St. Auſtin, ſuppoſe the foreknowledge of original ſin, and the corruption of the whole maſs of mankind. If God had permitted all men to have remained in that polluted ſtate, none could have complained of that ſeverity, becauſe all are guilty and are doomed to damnation, in conſequence of the ſin of the firſt man.

man. But God reſolved to deliver ſome, whom he had choſen out of pure mercy, without any regard to their future merits; and from all eternity he prepared for them who were thus choſen, thoſe gifts and graces which are neceſſary to ſave them infallibly.'

"Theſe opinions form a religious ſyſtem (as Jortin obſerves), conſiſting of human creatures without liberty, doctrines without ſenſe, faith without reaſon, and a God without mercy.

"Although a ſpirited reſiſtance oppoſed itſelf to the opinion of St. Auſtin, the predeſtinating principle was continually gaining ground. An aſſembly of biſhops was held at Cahors in the year 853, at which the king of France aſſiſted. The following article met with the concurrence of the aſſembly: 'God hath choſen from the maſs of perdition thoſe whom, through his grace, he hath predeſtined to eternal life.'—(Fleury, book xlix. article 12.)

"From the date of this meeting the predeſtinating principle advanced ſo rapidly, that the Church of Rome, at the period juſt preceding the Reformation, was truly Calviniſtical reſpecting predeſtination.

"The Jeſuits ſtrenuouſly oppoſed the tenets of the Biſhop of Hippo, and under this conſideration they were of eminent ſervice to the cauſe of Chriſtianity. At Paris they denounced St. Auſtin in the pulpit, under the character of l'Africain echauffé, and of the Docteur bouillant. The zeal of the Ignatian fathers was of ſo unremitting a nature, that in ſeveral parts of Europe they overthrew the Auguſtine doctrine. In France, however, particularly in the capital, their ſucceſs was not ſo brilliant. A propenſity to the tenets of St. Auſtin manifeſted itſelf among the clergy, many of whom were men of abilities. The compoſitions of the great Boſſuet carry with them a ſtrong tincture of the predeſtinating principle; but I am much ſurpriſed to find the following paſſage in a ſermon of the celebrated Jeſuit, Bourdaloue:

"Il y a de la part de Dieu, des ſubſtitutions terribles; il abandonne les uns, il appelle les autres, il depouille les uns, enrichit les autres, myſtere de predeſtination certain et inconteſtable.'

"How willingly do we turn from expreſſions of this nature to the words of the pious Biſhop Taylor!

"God defeats the purpoſes of his wrath by the inundation of his mercy. God pardoned us before we ſinned; and when he foreſaw our ſin, even mine and yours, he ſent his Son to die for us. Our pardon was wrought and effected by Chriſt's death above 1600 years ago; and for the ſins of to-morrow, and the infirmities of the next day, Chriſt is already dead, already riſen from the dead, and does not make interceſſion and atonement. And this is not only a favour to us who were born in the due time of the Goſpel, but to all mankind ſince Adam. For God, who is infinitely patient in his juſtice, was not at all patient in his mercy. He forbears to puniſh us, but he would not forbear to provide cure for us and remedy. For, as if God could not ſtay from redeeming us, he promiſed the Redeemer to Adam in the beginning of the world's ſin, and Chriſt was the Lamb ſlain from the beginning of the world.'—(See the Miracles of divine Mercy, a ſermon.)"

Here that ſound divine, Jeremy Taylor, is well oppoſed to Calvin. Of Fenelon the author thus ſpeaks:

"When I caſt a view over that extenſive ſpace which was occupied by the

Gallican church, I meet (in the Archbiſhop of Cambray) with a ſolitary exception to that rigour of religious diſcipline which eve y where obtained. As, according to Eccleſiaſticus, chapter the third, 'myſteries are revealed unto the meak,' Fenelon was indiſputably entitled to that diſtinction; for meekneſs was the prominent feature of his character: and if by the revelation of myſteries be underſtood a clear perception of the will of God, every Chriſtian may go to ſchool to Fenelon. The abettors of the ſeverer diſcipline were generally men of a rugged, deſpotic temper, mingled with fear, who impreſſed their own characters on their religious belief:

'Such as the ſouls of cowards might conceive,
And, form'd like tyrants, tyrants would believe.'

"Not ſo the indulgent Fenelon! his characteriſtic amiableneſs harmoniouſly conſenting with the benevolent tenour of the Goſpel, he ſtood forth the opponent of the ſyſtem of religious terror.

"The illuſtrious Archbiſhop having received a letter from a young woman, who made ſome apology for the diſſipated life ſhe appeared to lead, replies to that part of her letter in theſe words: '*Je ne suis point un devot embiagieux et facile à scandaliser.*'

"In his treatiſe on the education of female children, he ſays, "It is to be lamented that children are impreſſed in the nurſery with the belief of ſpectres, which diſturbs and ſhakes their tender frame of mind. It is the duty of parents to ſuppreſs theſe anile inſtructions, and to implant on the opening and apprehenſive intellect a cheerful idea of virtue. Inſtead of which, every thing that relates to religion is repreſented and characterized with the ſtamp of terror. The child is frequently told that a prieſt in a black caſſock, '*un prêtre vetu de noir,*' is coming to inflict ſome ſevere chaſtiſement. Death is never mentioned but in terms the moſt apt to impreſs the young and innocent mind with horror; and every poſſible care is taken to picture religion with a formidable aſpect.'

"In the ſame treatiſe, which has in view the education only of the higher order, Fenelon recommends to the female pupil (at a more advanced period) to obſerve the elegant ſimplicity of dreſs of the antique forms, particularly the ſtatues of Greek and Roman women, 'I do not propoſe,' ſays Fenelon, 'that my fair diſciple ſhould be ſo affected as to adopt the Grecian attire; but I am perſuaded, that, in obſerving theſe graceful models, the eye would acquire a knowledge of genuine ſimplicity, and the mind would be endowed with an exquiſite ſenſibility of taſte.'

"They who are converſant in the writings of Fenelon, muſt have obſerved how he dwells with complacency on the fundamental parts of Chriſtianity, and how he touches with an unaſſured and reluctant hand the characteriſtic diſtinctions of the Catholic doctrine."

We confeſs, if we were reduced to the neceſſity of chuſing, between the gloomy ſtrictneſs of Calvin and the benignant relaxation of Fenelon, even reſpecting the obſervance of the Lord's day, we ſhould not heſitate to decide in favour of the latter, as more conformable to the ſpirit of genuine Chriſtianity. Fortunately, however, no ſuch neceſſity exiſts in this country, where the line of duty is drawn by the law.

We have, on former occaſions, expreſſed the grounds on which we differed from Mr. Jerningham, on the occaſional diſcuſſion of controverted

controverted points of ſcripture, in the pulpit; and nothing which he has here advanced himſelf on the ſubject, nor any of the authorities which he has adduced, either give additional ſtrength to his arguments, or effect the leaſt change in our opinion. We agree with him, indeed, that "even in reprobating the vices of the age, in the torrent of zeal a temperance ſhould be obſerved," but ſurely he will agree with us, that theſe vices deſerve even a more ſevere and a more frequent reprobation than they now receive. We exhort him to look round, with the eye of a Chriſtian, that circle in which he moves, and then ſay, with the ſincerity of a Chriſtian, whether he cannot deſcry in it vices which betray a moſt flagrant contempt of God's holy word and commandments, and which ſtrike at the root of all ſocial and domeſtic virtues and happineſs! Has it ever occurred to Mr. J. that *moderation*, on the invariable obſervance of which he here ſo ſtrongly inſiſts, on all occaſions, is a word which is to be found only *once* in all the ſacred writings? And that even in that ſolitary paſſage, the propriety of the tranſlation is very doubtful? The law *liberaliſts* of the preſent day (we crave pardon for thus coining a new word) inceſſantly quote the trite maxim, which is a groſs libel, by the bye, on our legiſlators, Summum jus, ſumma injuria, and we expect ere long, as we advance in the modern ſcience of *liberaliſm*, (a word for which we acknowledge our obligation to a philoſophical friend), to be told, Summa juſtitia, ſumma injuſtitia;—Summa veritas, ſummum mendacium;—and, to crown the whole, Summa religio, ſumma impietas!!!

Having delivered our ſentiments freely reſpecting the author's main object in this publication, we now proceed to notice ſome few particular paſſages in which we think him miſtaken. He has adopted from Hume and other of our hiſtorians the ſtory of Edwy and Elgiva, whereas, by a reference to Milner's Hiſtory of Wincheſter, he will find that the account of that tranſaction given by thoſe rulers is radically erroneous. In p. 47 Gray is cenſured for expreſſing his perſuaſion that Saint Bruno, the founder of the Grande Chartreuſe, ſo well known to travellers, "was a man of no common genius to chooſe ſuch a ſituation for his retirement." We are decidedly of the ſame opinion, and muſt therefore partake of the author's cenſure, though we can aſſure him that *our* "mind was *(not)* by the hand of nature tinctured with gloom." In p. 60 we meet with a very ſtrange aſſertion indeed. We are there told of Wickliffe, the Engliſh reformer, that "his wild ideas reſpecting government are ſubverſive of the peace and harmony of ſociety;" becauſe, forſooth, he has ſaid, in his works, "No perſon whatever ſhould be intruſted with power who lives *in the habit* of our immoral conduct." So ſay we, and, though we may lament that the depravity of the times renders a ſtrict compliance with ſuch a rule almoſt impracticable, we never could have imagined, before we read this paſſage, that any man, deeply impreſſed with the truths of Chriſtianity, could, for a moment, have doubted its juſtice and propriety. Here the author muſt pardon us

for

for obſerving, that we are intimately perſuaded, his own good nature and indulgent diſpoſition have betrayed him into a flagrant departure from his ſettled principles, and led him to ſacrifice the moſt ſolemn obligations to ſocial connections and friendly habits. We forbear to trace his doctrine to its neceſſary conſequences; convinced, that, on cool reflection, he will detect its fallacy and perceive its danger.

Adverting to the ſtate of the Catholics in Ireland, previous to the repeal of the moſt ſevere penal ſtatutes in force againſt them, he ſays;

"If I look upon the men who compoſed the Iriſh parliament in the year 1734 and the enſuing ſeſſions, inſtead of meeting with undiſciplined ſavages, I meet with men of high worth and integrity. If I look at the Judges, I find them exerciſing their functions with zeal and rectitude. If I look at the Epiſcopal Bench, I find it occupied by prelates of diſtinguiſhed learning and piety. When I thus place before my view perſons (individually reſpectable) acting in their collective capacity in manifeſt contradiction to the vital principle of Chriſtianity, reaſon ſtaggers, tumultuary ſenſations agitate my boſom, expreſſion falters, and I ſhrink back amazed at the myſterious fabric of the human mind."

We ſubmit to Mr. J. whether *Chriſtian humility* would not be led to draw a different concluſion from ſuch a view; and, rather than peremptorily decide that ſuch men as are here deſcribed would act "in manifeſt contradiction to the vital principle of Chriſtianity," to doubt the correctneſs of its own judgment?

The obſervations on our reformation are, in a great meaſure, juſt.

"The reforming hand was the hand of an unſkilful ſurgeon; the gangrened limb indeed was amputated, but the body was mangled in the operation. Seneca's rule was not obſerved, '*Agere curam non tantum ſalutis, ſed et honeſtæ cicatricis.*'

'At that time,' ſays Bentham, 'no country was better furniſhed and adorned with religious edifices in all the variety of modes that had prevailed for many centuries paſt, than our own. The cathedral churches in particular were all majeſtic and ſtately ſtructures; next to them the monaſteries which had been erected in all parts of the kingdom, might juſtly claim the pre-eminence. They were, for the generality of them, fine buildings; and the churches and chapels belonging to ſome of them equalled the cathedrals in grandeur and magnificence, and many others were admired for their richneſs and elegance; and, whilſt they ſtood, were without doubt the chief ornament to the ſeveral counties in which they were placed.

'The ſtate of theſe religious houſes, on occaſion of the reformation in religion then carrying on, became the object of public deliberation. But however neceſſary and expedient the total ſuppreſſion of them might be judged at that time, yet certainly the means that were made uſe of to ſuppreſs them were not altogether the moſt juſtifiable; and the manner of diſpoſing of them and their great revenues has been found in ſome reſpects detrimental to the true intereſts of religion. For had the churches belonging to them been ſpared, and made parochial in thoſe places where they were much wanted, and had the lands and impropriated tithes, which the ſeveral religious orders had unjuſtly taken from the clergy, and kept poſſeſſion of by papal authority, been reſerved out of the general ſale of their revenues,

revenues, and reſtored to their proper uſe, the maintenance of the clergy to whom they belonged, we at this time ſhould have had leſs cauſe to regret the general ruin of all thoſe religious houſes that enſued, and the preſent ſcanty proviſion that remains to the clergy in ſome of the largeſt cures in the kingdom.' (Bentham's Eſſay, page 42.)

" Thus neither the advancement of religion, the dignity of reaſon, nor the principles of taſte, were conſulted in this univerſal dilapidation.

" The ravages committed on the libraries of the monks are diſplayed in the following extract from John Bale, in his Declaration upon Leland's Journal, anno 1549:

' Covetouſneſs was at that time ſo buſy about private commodity, that public wealth was not any where regarded. A number of them which purchaſed thoſe ſuperſtitious manſions, reſerved (of thoſe library books) ſome to ſcour their candleſticks, and ſome to rub their boots; ſome they ſold to the grocers and ſoapſellers, and ſome they ſent over ſea to the bookbinders, not in ſmall numbers, but at times whole ſhips full; yea, the univerſities of this realm are not all clear in this deteſtable fact. I know a merchant man, which ſhall be nameleſs, that bought the contents of two noble libraries for forty ſhillings price, a ſhame it is to be ſpoken. I ſhall judge this to be true, and utter it with heavineſs, that neither the Britons under the Romans and Saxons, nor yet the Engliſh people under the Danes and Normans had ever ſuch damage of their learned monuments as we have ſeen in our time. Our poſterity may well curſe this wicked fact of our age, this unreaſonable ſpoil of England's moſt noble antiquities,'

" Warton, in his Hiſtory of Engliſh Poetry, has ſome judicious obſervations on the reformed eccleſiaſtics.

' The clergy who had fled into Germany from the menaces of Queen Mary, returned home in great numbers, and in conſideration of their ſufferings and learning, and their abilities to vindicate the principles of a national church, erected in oppoſition to that of Rome, many of them were preferred to biſhoprics and other eminent eccleſiaſtical ſtations.

' Unfortunately, theſe divines counteracted thoſe principles which had been implanted by Cranmer in the reformed ſyſtem of our religion. This reluctance or refuſal to conform in a variety of inſtances to the eſtabliſhed ceremonies, and their refinements in theological diſcipline, filled the church with the moſt violent diviſions, and introduced endleſs intricate diſputations, not on fundamental doctrines of ſolid importance to the real intereſts of Chriſtianity, but on poſitive points of idle and empty ſpeculation, which admitting no elegance of compoſition and calling forth no vigour of abilities, exerciſed the learning of the clergy in the moſt barbarous and barren field of controverſial divinity, and obſtructed every purpoſe of polite or manly erudition.' (Hiſtory of Engliſh Poetry, vol. ii. p. 458.)

" When, however, the fermentation of zeal had ſubſided, when fanaticiſm had wearied into reſt, and a mild ardour had diſpelled the miſt that concealed the genuine form of religion, the eccleſiaſtic became inveſted with the attributes that belong to Engliſh reformation (diſcernment and liberality); and then the eſtabliſhed church deſerved the appellation conferred upon her by Diodati, ' *Florentiſſima Anglia, ocellus ille eccleſiarum.*"

His remarks on the expoſition of the Bible by Mr. Gilpin are particularly juſt. The expoſitor has, indeed, in the paſſages quoted, moſt miſerably marred the beauty, and impaired the energy, of his

text. But ſufficient inſtances are not adduced to juſtify the general cenſure.

On the whole, this little work may truly be ſaid to contain much that is intereſting and valuable, and to diſplay many marks of true Chriſtian piety and benevolence in the author.

A philoſophical and practical Treatiſe on Horſes, and on the moral duties of Man towards the Brute Creation. By John Lawrence. 8vo. 2 vols. Second edit. Symonds. 1802.

AMIDST the multiplicity of publications with which the Britiſh preſs teems, it is not ſurpriſing that the firſt edition of ſuch a work as that now before us ſhould have eſcaped our obſervation. It requires, indeed, the eyes of Argus to watch and detect the multifarious channels through which religious or political poiſon is attempted to be infuſed into the minds of the people of this realm. We have frequently had occaſion to obſerve, and to illuſtrate our obſervation by example, that no works are deemed too high or too low to ſerve as vehicles of infidelity or diſaffection. The poiſon is introduced where we ſhould leaſt expect to find it; in books of ſcience the moſt abſtruſe, and in infantine tales for the nurſery. When ſuch pains are taken, when ſuch art is employed, to diffuſe it, far and near, unleſs the jealous eye of the parent and the preceptor be brought in aid of the vigilance of the critic, it will frequently paſs unnoticed, or be only diſcovered when too late to counteract its baleful effects. Theſe reflections are ſuggeſted by the contents of Mr. John Lawrence's Treatiſe upon Horſes; one of the laſt books in which we ſhould have thought of looking for irreligious principles. But ſo it is; we have here an abominable work in which atheiſtical tenets are covertly and inſidiouſly conveyed under the garb of a didactic treatiſe, on a ſubject of an indifferent nature. The favourite idea of the author is, *that beaſts have ſouls, at leaſt, as much ſo as men*; an idea, not novel, by the bye, for it formed the ſubject of two French volumes which appeared about the middle of the laſt century, but moſt abſurd and moſt blaſphemous. His motto, which he evidently has ſelected for the purpoſe of ſupporting his notions, is taken from the 19th and 20th ver. of the 3d chap. of Eccleſiaſtes. "For that which befalleth the ſons of men, befalleth beaſts; even one thing befalleth them: as the one dieth, ſo dieth the other; yea, they have all one breath; ſo that a man has no pre-eminence above a beaſt:" the concluſion of this verſe is omitted "for all is vanity"—"All go into one place; all are of the duſt, and all turn to duſt again." Now Mr. L. either wanted the ſenſe to perceive, or the honeſty to acknowledge, that the only point which the writer of the book of Eccleſiaſtes (generally ſuppoſed to be Solomon) here wiſhed to enforce was, that the mere light of reaſon (on the *omnipotence* of which Mr. L. moſt pertinaciouſly inſiſts) was inſufficient, without the aid of

of revelation, to diſcover the difference between the fate of brutes and that of men. A poſition moſt true in itſelf, and directly oppoſed to the Sadducean hereſy, with which our *moral inſtructor* is deeply infected, though probably without knowing it. Hence, ſays the ſacred writer, in the following verſe, which it would not have ſuited Mr. L.'s purpoſe to quote, "Who knoweth the *ſpirit of man* that goeth *upward*, and the *ſpirit of the beaſt* that goeth *downward* to the earth?" Had this man, indeed, paid proper attention to that very book of ſcripture, which he, ſo ignorantly, labours to wreſt to his deſign, he would have been cured of another fatal error into which he had fallen; an error produced by a groſs ſenſuality of mind much more becoming his clients, the *brutes*, than any thing bearing an human ſhape, and endowed with human intellect.

"The merry aid of the reſtoration," ſays our moraliſt, "relieved the good people of this country from the ill-effects of the moſt inſane and uſeleſs of all the numerous follies which have turned the brains of mortal men. I mean that of mortifying and degrading both ſoul and body, and ſtifling the lawful deſires of nature in their birth, under *the ſtupid pretence of ſecuring a luxurious reverſion in ſome future world.*" "Engliſhmen had now diſcovered that man's *proper aim* was *life's happineſs*—and accordingly ſet about promoting all its conveniences, all its comforts and enjoyments, with a commendable alacrity." P. 90—91. Our readers will ſuſpect, that, as in ſome places the author ſeeks to raiſe the beaſt to a level with man, ſo here he labours to lower man to a level with the beaſt. So far, however, from finding any thing in the Book of Eccleſiaſtes, to ſanction theſe monſtrous notions of his perverted mind, the moſt learned and moſt copious commentator on that book has ſatisfactorily ſhewn that its main object is to ſhew that *life's happineſs* is not the *proper aim* of a Chriſtian, and that an anxiety about a future ſtate is not quite ſo *ſtupid* as he (Mr. L.), ſo confidently proclaims it to be. Deſvœux, (the author to whom we allude) in his Philoſophical and Critical Eſſay on Eccleſiaſtes, reſolves the main deſign of the book into three leading propoſitions. "I. No labour or trouble of men in this world can ever be ſo profitable as to produce in them a laſting contentment, and thorough ſatisfaction of mind. See Chap. i. 2. 3.——II. Earthly goods, and whatever we can acquire by our utmoſt trouble and labour in this world, are ſo far from making us laſtingly happy, that they may be even looked upon as real obſtacles to our eaſe and tranquillity. See Chap. v. 13.——III. Men know not what is or is not truly advantageous to them, becauſe they are either ignorant or unmindful of that which muſt come to paſs after they are dead. See Chap. xvi. 12."—The concluſion drawn from theſe premiſes is this—"therefore any one may conclude that there muſt be a ſtate of true ſolid happineſs for men out of this world; except he who is allowed to have made them what they are; to have implanted in their hearts that ſtrong deſire of happineſs, which often makes them miſerable in this world, and to have the abſolute com-

mand of their faith, be abſurdly ſuppoſed to have acted whimſically in their formation, and to act ſo ſtill in the diſpenſation of Providence." We ſtrenuouſly recommend to Mr. L. and to the readers of his firſt edition, to attend to *this* verſion of the Leſſons of Solomon, and to contraſt it with the inſtructions contained in *his* philoſophical and practical treatiſe.

Laxity of religious and laxity of political principles are, almoſt without an exception, inſeparable companions. Hence it is not ſurpriſing that this ſame notable production of Citizen John Lawrence, who may, for aught we know, be a good farrier, or a fair keeper of a livery ſtable, (for ſuch we are given to underſtand is the profeſſion of this profeſſor of morality) ſhould contain almoſt an equal portion of atheiſm and democracy. We ſhall produce ſome farther extracts in ſupport of our charge.

The author ſeems to have been fully aware that objections would be ſtarted to his book, for he obſerves in his Preface —

"There will be found in the courſe of the work certain alluſions, and indeed open profeſſions which may perhaps be held by many of too free a nature, or extraneous to the ſubject, but let it be good-naturedly remembered, that minds of a certain caſt are not at all times in their own government; that it is a little hard that truth ſhould require an apology—that an eſſential to the propagation of it is, to leave writers as free as poſſible of reſtraint."

A pretty apology this for every ſpecies of profligacy; and a pretty means truly of propagating truth by releaſing a writer from the neceſſity of obſerving it! As Mr. John Lawrence here evidently alludes to his own mind, he ſhould have told the public under *whoſe* government it is, ſince it is not under his own. It is tolerably obvious indeed under whoſe *influence* it is—viz. under that of the Father of Lies.

Speaking of another man who wrote a treatiſe upon horſes, he ſays, "the author aſſures us, with a gravity befitting the ſubject, that horſes, as well as men, were originally created perfect, but that the former have degenerated in conſequence of the curſe intailed upon mankind by original ſin, which ſaid curſe, with all its lamentable reſults, neceſſarily extended to the brute creation." To which Mr. L. ſubjoins this exclamation; "What a faultleſs race of courſers might have ſcoured along our plains, but for the theft of that fatal nonpareil; and what a ſerious buſineſs it was in the olden time to rob an orchard." (P. 21—22.) This, we ſuppoſe, he conſiders as *wit*.

We ſhall now adduce direct and poſitive proof of our main charge.

"The body of a horſe, as well as that of every living creature, is vivified and informed by a *ſoul*, or portion of intellectual element ſuperadded. This portion differs in degree in different animals, according to the wiſe diſpenſation of nature. I hope I may be allowed to make uſe of the term ſoul, without any offence either to the materialiſt or the atheiſt; and withal

to

to add, that I conceive the diſpute between them and their antagoniſts (like many other learned diſputes) to be rather concerning the terms than the ſubſtance of the argument. All parties evidently ſee and feel a ſomething to exiſt, which it is not in the power of reaſon to get rid of, either in this world or the next."—" Theſe free opinions may poſſibly run counter to certain eſtabliſhed ſyſtems, religious or profane, but it does not thence follow, that they are contrary to truth; the only probable mode to attain which that I am apprized of, is to give *reason* unbounded ſcope, to judge impartially of the evidence before her. In purſuance of this philoſophy, we will then ſay, that as the anatomical art evinces the ſtrict analogy between the brute and human body, ſo the conſtant experience of the ſenſes confirms the ſame, in reſpect to the mind and its qualities. The horſe is endowed with ſuch as we are compelled to denominate qualities of mind"—" he reaſons; he therefore poſſeſſes an immortal and imperiſhable ſoul."—" To ſceptics (pretended or otherwiſe) I ſay, if an animal reaſons in degree it is to poſſeſs the reaſoning faculty. Is it not reaſoning, and from experience too, to diſtinguiſh a meaſure of corn from a bag of nails? and is it not by the help of preciſely the ſame faculty, that they themſelves diſcover the difference between a plumb pudding and a bullruſh? Becauſe I am infinitely inferior in the power of reaſoning to Socrates or Horace, does it follow that the portion which I poſſeſs is not reaſon, but inſtinct? If ſo, to be quit with you, I ſhall take the liberty to aſſert that the mighty powers *of those men* were nothing more than a ſuperior degree of inſtinct." P. 78, 79, 80.

Again upon the rights of beaſts: " It is but too eaſy to demonſtrate, by a ſeries of melancholy facts, that brute creatures are not yet in the contemplation of any people, reckoned within the ſcheme of general juſtice;—that they reap only the benefit of a partial and inefficacious kind of compaſſion. Yet it is eaſy to prove by analogies drawn from our own, that they alſo have ſouls: and perfectly conſiſtent with reaſon to infer a gradation of intellect from the ſpark which animates the moſt minute mortal exiguity, up to the ſum of infinite intelligence, or the general ſoul of the univerſe."—" Is not a beaſt produced by the ſame rule with ourſelves? is not his body nouriſhed by the ſame food? hurt by the ſame injuries? his mind actuated by the ſame paſſions and affections which animate the human breaſt? and does not he alſo, at laſt, mingle his duſt with ours, and in like manner ſurrender up the vital ſpark to the aggregate or fountain of intelligence? is this ſpark or ſoul to periſh becauſe it chanced to belong to a beaſt? is it to become annihilate? Tell me, learned philoſophers, how that may poſſibly happen?" P. 119, 120.

" Many both of the ancients and moderns have readily acknowledged the rationality of beaſts, but have found themſelves under great anxiety how to diſpoſe of their ſouls after death;—whether they were to be admitted indiſcriminately into thoſe etherial regions already ſo accurately and geographically chalked out, or whether it were neceſſary by an additional ſtretch of the human imagination to provide them with quarters more ſuitable to the apparent inferiority of their condition. For my own part, I do not hold good with theſe fanciful ſpeculations *in terrâ incognitâ futurâ*; which I conceive have ever had the worſt poſſible effect upon the morals and happineſs of mankind."—Again,—" If by the term *inſtinct*, we mean to convey any other idea than that of an inferior degree of reaſon, we have only contrived a veil to obſcure the face of truth." P. 83.

If we refer this presumptuous blasphemer to the revealed word of God for answers to his principal questions, he will probably impeach the authority. But how are we to argue with a man between whom and us there are no common data from which to reason. Indeed when a man gravely asks how the instinct of a beast is to perish when the soul of man is immortal, all serious reasoning would be thrown away on him. In his sweeping exclusion of authority "Nullius addictus jurare in verba magistri," he evidently includes the Creator of the world!!!

That cruelty to dumb animals is incompatible with the duty of man is a position which will not be denied; we shall therefore certainly not quarrel with our author for reprobating it. But we cannot go the length with him to say that "humanity and benevolence to helpless beasts is, in general, a *certain* indication of generosity of soul:" Much less can we concur in what follows.

"I do not mean that partial kind of charity which embraces only black cats and robins, because, forsooth, the one wears a coat of a fortunate colour and the other is a sacred bird;—a pretty conceit truly, that the old gentleman's colour should be the harbinger of good luck, and that robins, the most spiteful and quarrelsome of all birds, *two of whom are never seen upon one bush*" (a direct falsehood, by the bye) "should be entitled to an exclusive and privileged compassion. In one sense, perhaps, it may be perfectly right to style robin-red-breasts God Almighty's chosen dicky birds; since they look upon all the rest of the feathered tribe as Philistines, and entertain an antipathy towards them perfectly Hebrew."

No doubt, Mr. L. viewed this *brilliant* remark with a smile of self-complacency. His frequent indulgence in such stupid and irreverential ribaldry, affords a tolerable criterion of the goodness of his heart, and the depth of his understanding. The next extract savours strong of the Godwinian jargon.

"Restiveness and various other qualities, bad or good, are known to be sometimes hereditary, and to run through many generations. Do not these natural tendencies (granting their existence) either in man or beast, arise from the accidental variation of specific quantity in the elements which compose the animal mass or compound, from its peculiar structure and organization."

To proceed with our quotations—

"The humane Titus, the delight of human kind, who if he suffered a day to pass without the performance of some act of beneficence is recorded to have said, "My friends, I have lost a day," never seems to have once reflected upon the horrid barbarities he was inflicting at the instant upon the wretched inhabitants of Judea; or to have repented him of the slaughter of the tens of thousands of innocent Jews whom he sacrificed on the altars of vanity at Rome. This paragon of humanity is said to have destroyed thirty out of forty thousand Jew captives in finishing the Colosseum at Rome. History hath not been so just as to inform us how many wretched labourers were destroyed in building Solomon's Temple at Jerusalem; but as these last died in the service of Jehovah, I suppose they could

could not have been better diſpoſed of. But with reſpect to the captives deſtroyed at Rome, they were Jews; and thence, by the wiſe ſuggeſtions of prejudice, blotted out from the ſcheme of compaſſion; ſince the Jews, although with the pretence of living conſtantly under a theocracy, exerciſed againſt all foreign nations, *hoſtile odium*, a hoſtile and revengeful hatred. The humane Titus was not a philoſopher."

Our moralizing philoſopher, we ſhould have ſuppoſed, by his ſentiments, to be one of thoſe wholeſale farmers, who monopolize as much land as would afford a ſubſiſtence to a ſcore of moderate farmers and their families, and by that means, agreeably to the new ſyſtem of agriculture, contribute their efforts, as Mr. Chalmers has ſhown, *ſyſtematically* to depopulate the country.

"How men with the ſlighteſt pretenſions to either theory or experience upon the ſubjects of human liberty, political œconomy or commerce, could entertain the idea of propoſing an arbitrary diviſion of farms, is to me not a little wonderful; and why? ſince they omitted (unleſs from forgetfulneſs) thoſe neceſſary concomitants in the diagram,—an equal participation of property, and a community of wives. But theſe laſt bleſſings muſt be deferred till the expected advent, when the lion and the lamb ſhall chum ſo lovingly together." He proceeds to aſk, "can theſe men be philoſophers? can they be republicans?" and then concludes;—"for my part, I have no heſitation in declaring that I wiſh nothing but univerſal contempt and effectual reſiſtance to that government which ſhall preſume to affix limits to the property of its conſtituents."

Here we ſee that mixture of blaſphemy and diſaffection which are eſſential ingredients in the compoſition of *jacobiniſm*. We are at a loſs to know whether the following right which the author claims for himſelf would not be more properly claſſed among what he is pleaſed to term "the rights of beaſts," which forms the ſubject of his third chapter. "The time is arrived when we all ought to challenge the right of ſpeaking our minds freely and without reſerve, be whatever the ſubject, there is no other road to truth and reformation:—Let us pledge ourſelves, one and all, to follow it."—"Common ſenſe is coming apace into faſhion; and inſtead of merely READ, MARK, LEARN; examine—*approfondiſſez*—take your draught from the bottom of the well—are the order of the day: let us, however, be careful in keeping clear of the mud, citizens."—"Modern light and experience have been happily employed in detecting and exploding the theoretic whimſeys of antiquity, upon almoſt all ſubjects."

To caution this confident gentleman to beware of "evil ſpeaking, lying, and ſlandering" would we fear be an uſeleſs admonition. He ſeems to think, however, that though "the time is arrived" for aſſerting the right of blaſpheming our God, and ſpeaking evil of dignities, his favourite age of reaſon is not yet come: "Let us hope that ere long the ſun of reaſon will ariſe to illumine and humanize the minds of men, and to fit them for the real and unſophiſticated duties of ſociety." But previous to this happy epoch, to which our author looks forward with ſuch evident ſatisfaction, there are it ſeems

certain awkward incumbrances to be removed, which impede the full execution of his notable plan; the churches to be pulled down, and the laws to be aboliſhed, and a few other trifling difficulties, ſuch as the throne and the altar, to be removed out of the way. "It muſt be allowed that the foundations of truth have been obſcured, ſometimes totally concealed, by thoſe uſeleſs ſuperſtructures which human weakneſs and human ſophiſtry have ſo painfully erected."—"Laws, which, from their nature, can only have a partial effect, are worſe than uſeleſs; the attempt is vain and deceptious, in a free ſtate, either to fetter liberty of opinion in any reſpect, or of action, in thoſe things which nature herſelf has evidently ordained ſhould be committed without reſerve to univerſal diſcretion."

We have exhibited ſome notable ſpecimens of the manner in which the individual diſcretion of Citizen Lawrence is exerciſed, even before the arrival of *the age of reaſon*, and during the tyrannical reign of *law*, and if the votaries of reaſon were numerous, and they were all releaſed from thoſe reſtraints which appear ſo irkſome and ſo oppreſſive to him, it is not very eaſy to gueſs to what length their licentiouſneſs would extend. "It was nothing uncommon," ſays this *diſcreet, philoſophizing moraliſt*, "even in regular and authentic propheſying times, for two prophets, equally *well-bred*, to predict clean contrary things."—"The itch for miracles ſeems innate; *Si Populus vult humbuggi, humbuggiatur.*"—"It is fortunate that the faculty of ſpeech hath not deſcended from the inſpired Donkey of old Balaam to reproach us with the unmerited miſeries of that unhappy race."—"Is it not almoſt enough to make an humane man curſe the ſyſtem of nature"—why mince the matter, why not ſpeak out, and ſay, at once, *curſe God?*—"which has thus permitted one brute" (meaning man) "to inſult the feelings, and riot in the miſery of another?"—"Who can purchaſe the right to uſe a beaſt with cruelty and injuſtice? Of whom could you purchaſe ſuch a right? Who could make ſuch a conveyance? Not even God himſelf whoſe energies are circumſcribed within the limits of eternal juſtice, or who, to ſpeak more philoſophically, is eternal juſtice itſelf." The citizen ſeems here to forget that God is the author of that ſyſtem which he is ſo ſtrongly tempted to *curſe!* But, we beg pardon, we had ourſelves forgotten, that by ſuch an aſſertion we "preſume to invade the high prerogative of *Omnipotent Chance*," at whoſe ſhrine he proſtrates himſelf with that reverence which his *philoſophy* would diſdain to pay to the Creator of the world!

The firſt chapter of the ſecond volume is devoted to the *Philoſophy of Sports*, for our citizen is ſo fond of the *word* philoſophy, that he rings the changes on it from firſt to laſt. His notions on this ſubject are as correct as on moſt others. After noticing the late exertions (of that truly upright and vigilant Judge, Lord KENYON, we ſuppoſe) to ſuppreſs the rage for the faro table, he calls it, "a fuſs extremely ridiculous," and juſt after ſays, "Many a worthy gentleman, after having loſt his all at the gaming-table, has taken it into his head,

head, it ſeems, to proceed as far as the *Finiſh*; and would you, unreaſonable, ſeek to deprive free-born man of ſuch glorious privileges? How different is your conduct from that of thoſe legiſlators of old, who furniſhed poiſon at the public expence for ſuch of the citizens as imagined themſelves in need of it; the beſt poſſible ſatire upon ſuicide."

To every means for cheriſhing and ſupporting true Britiſh ſpirit, and to all thoſe ruſtic ſports which have ſuch a tendency, we ſhould belie our principles if we were not decidedly friendly. But we cannot diſcover any ſymptom of that ſpirit in the conduct of men who *make a trade* of fighting, and who are regularly trained to the ſavage practice of boxing for *gain*. We congratulate, therefore, all the advocates of ſuch practices, all the friends and ſupporters of the faſhionable *Ruffians* of the day, on the acquiſition of ſo reſpectable an advocate as *Citizen Lawrence*.

"The noble old Engliſh cuſtom of fighting with thoſe natural weapons, the fiſts, now ſtiled PUGILISM, [ſtands with me in the ſame predicament as the laſt ſubject, namely, it] has no immediate relation to our treatment of brute animals; but the reader will find by what follows, that boxing is a theme which I ſhould very reluctantly have paſſed unnoticed. On its principle not a word need be ſaid, that being perfectly unexceptionable, at leaſt on this ſide the millennium; when the ſaints will, in troth, have infinitely more agreeable recreation, and when chaunting three or four ſtaves of a ſpiritual ſong will be held a far ſuperior gratification to the receiving as many ſound dowces on the chops in a ſparring match. The *practice* of Engliſh boxing is equally unexceptionable with the *principle*, being ſo ſtrictly conſonant with the rules of juſtice and morality, as to form one of the greateſt glories of the country. I know not whether it be committing myſelf to ſay, that an Engliſh blackguard learns more humanity and good morals, in ſeeing a regular boxing match, than it is probable he would, in hearing five dozen of ſermons."

It is impoſſible for ſuch a writer to commit himſelf, though it is certainly a novel diſcovery of his, that a boxing match is a ſchool for humanity and good morals!

"The cruel and ſilly idea of putting out one eye to ſave the other, appertains properly to the old ſyſtem, and is couſin-german to that religious practice of hanging or drowning a poor wretch, burning or burying alive a guiltleſs animal, for bewitching or being bewitched! And the perpetrators of theſe humane acts, were *great and good men*—great and good men! were they knaves or fools? They were ſurely far enough from fools, but an obſtinate and implicit faith, and adherence to ſyſtematic follies, have ever had the ſad effect of changing honeſt men into knaves, and of leading the moſt able into the commiſſion of acts that would diſgrace an ideot."

If Mr. L. ever were an honeſt or an able man, we ſhould conclude, from the peruſal of this work, that he had a ſuperabundance of ſuch *faith* as is here deſcribed. ——An anecdote related of the Parſon of Pentlow, who, we are told, "no doubt for the ſake of the faith, would have ſtretched a fellow creature upon the rack and even have drawn

drawn the cords himſelf," whether true or falſe, is recorded for no other purpoſe than that of bringing diſgrace upon the clergy, and upon religion itſelf.

We have thus, with great labour and pain to ourſelves, and with no ſmall diſguſt, we are perſuaded, to our readers, waded through this cumbrous maſs of miſchief, in which it is difficult to ſay whether ignorance or wickedneſs is moſt predominant. After the extracts we have ſelected, the public will not be ſurpriſed at hearing from Mr. Lawrence, that the Monthly Regiſter is "a promiſing miſcellany;" the Monthly Review, "a celebrated journal, adopting principles of general humanity;" the Zoonomia of Dr. Darwin, "a great monument of genius, human learning, and medical reſearch;" Hume, "one of the wiſeſt and beſt among the moderns;" the agricultural production of Mr. Marſhall, "the Yorkſhire Tour of the elegant and enlightened Mr. Marſhall;" Dr. Beddoes's Hygeia, "a work abounding in uſeful and practical information;" and, to crown the whole, the preſent empire of Buonaparte, "*emancipated* and *enlightened* France."

That ſuch a book, which has nothing but its miſchief to recommend it, and which moreover bears a high price, ſhould have advanced to a *ſecond edition*, ſufficiently demonſtrates that uncommon pains are taken to promote the circulation of ſimilar works; and adds one to the numerous proofs that, almoſt daily, occur of the total *extinction* of jacobiniſm, in this country!!!—We have been anxious to ſupport our charges againſt it by copious extracts, in order that the public may be put on their guard, and rouzed from that falſe ſecurity into which they have been lately plunged, as to the deſigns of our enemies, both foreign and domeſtic, and which, if perſiſted in, will prove equally fatal to the moral and the political world. As to the author, he is much too "wiſe in his own conceit," to be either open to conviction, or ſuſceptible of reform; we ſhall therefore take leave of him and of his ponderous production, in the words of his favourite book, "a fool's voice is known by multitude of words."

Knox's *Revealed Will of God.*

(Continued from p. 168.)

IT is with much pain we reſume our labour of reviewing another moſt exceptionable work, which is called the promiſed ſequel of that which we have already laid before our readers.

In Chap. I. (Vol. I.) which the author calls an Introduction, he gives us a ſhort hiſtory of himſelf, and lets us know that like St. Paul's diſciple Timothy, he has known the ſcriptures *from a child.* We are ſorry to ſay, we are of opinion he does not yet know them, nor do we think he ever did or ever will, for the reaſon aſſigned, Prov. xxvi. 12. He tells us he was required to be an early expoſitor of them to others, at an age, when himſelf needed to have been taught,

taught, what are the firſt principles of the oracles of God. Inſtead of feeling himſelf unequal to the taſk of reforming our Liturgy, he conſiders himſelf, as a layman, unſhackled by ſubſcription, particularly qualified for the work he ſo confidently undertakes, of *paring off redundancies* in our Liturgy, which he ſays *contains much more than the ſcriptures required of Chriſtians.* That Liturgy, in the compilation of which ſo much piety and wiſdom have been conſidered by the learned and pious members of our church as happily combined, is here treated with ſuch contemptuous diſregard, as fills us with equal concern and aſtoniſhment at the preſumption of this illiterate commentator. The members of our church he charges with the groſſeſt uncharitableneſs towards ſeparatiſts; and he propoſes bringing us all into a perfect union with each other by eſtabliſhing ſuch a form of worſhip as ſhall neither *adopt nor reprobate any prevailing Chriſtian dogma:* thus rendering the church of England a model and example for all others. Our author truſts his propoſitions will be conſidered as thoſe of a *real Chriſtian.* We may give him credit for his good intention; but we are ſorry he never read or has forgotten the maxim, *Conſule, quid valeant humeri,* &c. For he is no more equal to the taſk he undertakes, than he was able in his childhood to expound the ſcriptures to the ſervants in his father's houſe.

The note, p. 21, contains a ſevere invective againſt public ſchools, in which he ſays, "the old monkiſh ſyſtem of ſtated and formal prayers is ſtill in uſe, and dignified with the name of religious education, when, in fact, even the elements of Chriſtianity are never taught the pupils." Such an attack from ſuch a battery will be deſpiſed by thoſe, who have not been at a loſs to anſwer ſimilar objections from abler hands. The note we allude to is in the author's true ſpirit of low ſarcaſm, and impious ridicule.

The miſtatement which Mr. K. is pleaſed to make of the moſt ſolemn articles of the Chriſtian faith, the doctrine of the Trinity, of original ſin, the miſrepreſentation and miſquotation of the articles of our religion; the ſcornful ſneer againſt the purifying effects of baptiſm, and the contemptuous reflection on the powers attributed to epiſcopal ordination, form a tiſſue of ſuch indecent levity, as we do not remember ever to have met with in the writings of any man who truſts (p. 13.) that he is *a real Chriſtian.*

P. 31. Our author begs the queſtion, when he ſays, that "our miſſionaries, (by which he means the clergy of the Church of England) condemn indiſcriminately all religious inſtitutions which exiſted antecedent to the promulgation of Chriſtianity:" Nothing can be more unjuſt, more abhorrent from the truth. But it is needleſs as well as diſguſting to follow him through all his vain reaſoning upon falſe principles; he firſt charges us with holding ſentiments which we abhor, and then reproaches us for acting agreeably to thoſe ſentiments.

P. 38. Why he recommends "the introduction of circumciſion,

as

as a great means of making proſelytes among the unenlightened nations," is beyond our comprehenſion.

P. 39. He tells us, "if the unſcriptural dogmas of Chriſtians were given up on *our* part, the *Creſent* would be found to be a harbinger of the Croſs throughout Aſia and Africa." We know not what unſcriptural dogmas our Proteſtant Church holds on *her* part, and we leave to other Chriſtians to defend themſelves as they can, or to give up their exceptionable doctrines, in order to bring over the Mahometans (if this would be the effect, as our author ſuppoſes) to embrace Chriſtianity.

The ſecond chapter is intitled Of the Goſpels. We know of only *one* Goſpel, the Goſpel of Jeſus Chriſt, as delivered by himſelf, and tranſmitted to us by his four Evangeliſts, and his inſpired Apoſtles.

P. 41. We object to the very incorrect term in which the author of this Goſpel is mentioned, ſuch as "the divine agent in human fleſh."

Page 42 is only a repetition of the ſame impious rejection of the whole hiſtorical part of ſcripture, from the writings of Moſes to the propheſies of the SIX greater and twelve leſſer prophets, from the ſacred code. Whom he means by the *ſix* greater prophets we cannot gueſs; we ſuppoſe he means FOUR, which alone are called by that name; and then he will exclude, with a ſtroke of his pen, the Books of Joſhua, Judges, Ruth, two Books of Samuel, two Books of Kings, two Books of Chronicles, the Book of Ezra, Nehemiah, Eſther, Job, THE BOOK OF PSALMS, the Proverbs of Solomon, Eccleſiaſtes, and the Song of Songs, from the inſpired writings. In his former treatiſe, he had denied the inſpiration of the book of *Numbers*, and talked of the *abſurdity* of ſome other parts of the *Pentateuch*. We beſeech the miſguided author of ſo much miſchief, calmly to review the pernicious tendency of his ill-directed, if we can poſſibly ſuppoſe them well-intentioned, labours: he will then, we truſt, lament his ſetting up his miſerable conjectures, and his bold deciſions, againſt the wiſdom of the ancients, the piety of our Fathers, and the inſpiration of God.

P. 46. Of the three firſt Evangeliſts Mr. K. ſpeaks as mere "compilers," and ſays "none of them made any claim to ſupernatural aſſiſtance; the facts related being more or leſs circumſtantially told, according to the compiler's means of information." What a degrading account is here given of thoſe ſcriptures, which, in every age of Chriſtianity, have been received as given by inſpiration of God! However, he tells us, for our comfort, that "the denying inſpiration to the Evangeliſts does in no degree leſſen our obligation to obey the precepts contained in their goſpels:" but his reaſons are too frivolous even to bear tranſcribing.

P. 47. He undertakes *ſimply* to ſhew, that the quotations, references and comments made by the Evangeliſts from the Old Teſtament were not made by themſelves, but were written as notes on the margin of their copies, by Jewiſh proſelytes, and have ſince been inſerted

inſerted in the text by the tranſcribers, either through ignorance, careleſſneſs, or to ſerve ſome purpoſe of their employers. Of this, our illiterate ſecretary brings *primæ faciæ* evidence!!! aſſerting, that "none of the Evangeliſts were ſcribes or rabbies, men ſkilled in the writings of Moſes and the prophets." We would aſk this irreverent gentleman, how he who ſcarcely knows the firſt elements of any ancient language ſhould ever have been able to do more than conjecture, where he poſitively affirms; and where with the diſpoſition to cavil, which he too evidently ſhews, he is much more likely to be wrong than right in his conjectures.

P. 56. We are told after the moſt unwarrantable liberties taken with the Goſpel by St. Matthew, St. Mark, and St. Luke, that Mr. K. does not mean to derogate from the authority of their writings. If we could for a moment rely on the competency of this commentator's judgment, we are free to confeſs, that thoſe writings would loſe much of their authority in our eſtimation; but ſuch is our opinion of the poor feeble attack here made upon them, that our belief in their perfect authenticity, their plenary inſpiration, is not in the leaſt degree ſhaken or weakened by any thing which we have ſeen. We pity the man, who with no qualification whatever for the taſk, has undertaken a work, which would demand the moſt extenſive learning, a thorough knowledge of the original languages of the ſcriptures, a pious and reverent diſpoſition of mind, and that candour, of which our author appears not to have the ſmalleſt portion.

P. 57. However unwilling Mr. K. may be to allow that the Evangeliſts were inſpired by the Holy Ghoſt, he *with equal*, that is with no *authority*, tells us, that *Caiaphas*, "the high prieſt, was inſpired by the Holy Ghoſt to deliver his opinion as a wicked politician, that it was better to put an innocent man to death," &c. &c. No ſuch thing is aſſerted in, or any way deducible from, the ſacred text.

From p. 61 to 70, we hear parts of the Goſpel of the four Evangeliſts ſet before us, with what our author calls verſes, ſuppoſed to have been marginal notes, inſerted in the text. The reader will be ſurprized and ſhocked as we are, when he finds that all theſe paſſages ſuppoſed to be marginal notes, are references to the Prophets, whereby the Evangeliſts ſhew that all things which happened reſpecting the birth, life, miracles, death, reſurrection and aſcenſion of Jeſus Chriſt, were in full accompliſhment of the prophecies concerning him; and are, if any compariſon is admiſſible, the moſt important paſſages in the Goſpel: ſuch a degradation of the prophecies ſeems only as it were to finiſh the work of derogating from the authority and eſtimation of the word of God, which ſeems to be the intention of this publication *à capite ad calcem.* The proofs of an exact fulfilment of ancient prophecies are *notes*, it ſeems, taken out of the margin, and inſerted as interpolations in the ſacred text!!!

P. 73. Mr. K. has met with a commentator *of conſiderable eminence* on whoſe authority he introduces a *witty* obſervation upon our Saviour's

Saviour's queſtion thrice repeated to St. Peter concerning the ſincerity of his love towards him; St. John, c. 21, v. 15, which we forbear to tranſcribe. In this page our author goes out of his way to deſcant on a paſſage in St. John's Epiſtles, which has often engaged the attention of the learned: here again we have *primæ faciæ* evidence of interpolation built on ſuch a foundation, that the learned adverſaries to the authenticity of the paſſage will not thank him for, and the abettors of its originality muſt neceſſarily treat with ſovereign contempt, as proving nothing.

Chap. 3, is entitled Of the notion of the Almighty Father, his only Son and Holy Spirit, deducible from the Holy Scriptures. He talks much of the declarations of himſelf made by God to the *Antideluvians*, &c. or *Antidaeluveans*; [We do not conſider this word as a typographical error, but as a mark, when ſo frequently miſ-ſpelt, of the extreme ignorance of this preſumptuous reformer of the ſacred writings.] then to Moſes, and by Moſes and the prophets to the Iſraelites; next by Jeſus Chriſt, as recorded in the four Goſpels.—He then proceeds to prove that Jeſus Chriſt is the eternal word, the only Son of God, as declared to the *Antidaeluveans* and the patriarchs, by Moſes and the prophets, by Jeſus Chriſt and his apoſtles, (paſſing over ſome of the moſt ſtriking teſtimonies of our Saviour concerning himſelf.) This chapter concludes with a modeſt requeſt, that ſome of the moſt important and conſolatory doctrines of the Apoſtles' creed may be expunged.

Chap. 4. The notion of the original ſtate and preſent condition of man, deducible from the ſcriptures.—We are here ſuppoſed to be under great obligation to our author for ſupplying the loſs which we ſhould otherwiſe have ſuſtained by his former obſervations upon the Liturgy, being, as he underſtands, now out of print. We have in theſe extracts ſome of the wildeſt ſuppoſitions that ever diſtracted the mind of man, concerning the fallen angels; and the original tranſgreſſion of the human race. He does not ſuppoſe Adam's nature to have been more perfect than ours at this day: nor does he ſuppoſe, that the death to which Adam ſubjected his poſterity was any thing more than ſimply a privation of life, or a loſs of immortality; nor that the corruption which Adam entailed upon his children refers to any mental depravity, but merely to the ſtate of the body. To get rid of the corruption of our nature he tells us, p. 128, that by *nature* nothing more is meant, than the effects of *early vices and inveterate habits*. O rare expoſitor!

P. 119. The doctrine of the tranſmiſſion of ſin from Adam to his poſterity, however plainly laid down in the Old and New Teſtament, this writer ſcruples not to pronounce to be odious, impious, and abſurd. He here admits St. Paul to be the author of the Epiſtle to the Hebrews, which elſewhere he denies.

P. 123. When our author undertakes to illuſtrate a doctrine by a note, we are almoſt ſure of his introducing ſomething that ſhall render

render it ridiculous and contemptible: this page ſupplies us with a proof of the truth of our obſervation.

P. 124. All the cavils againſt the doctrine of original ſin, are only preparatory to the vilifying thoſe ordinances, which proceed on the very ſuppoſition of its exiſtence: of circumciſion our author ſpeaks in a manner of which decency forbids us to give our readers a quotation: of baptiſm he ſays, that the apoſtles made no account of its ſanctity or efficacy. If he had recollected what our Saviour ſaid of this ordinance to Nicodemus, John iii, would he have admitted, that Chriſt himſelf had any notion of its ſanctity and its efficacy; when he told him, that without being baptized with water and the Holy Ghoſt we cannot enter into the kingdom of heaven? He admits, p. 129, that as baptiſm is to be conſidered as a rite of initiation into the covenant, even as circumciſion into the covenant made with Abraham, it is equally fit to be adminiſtered to infants: but beware, reader, of conceiving that either of the two ordinances has any reference to Adam's tranſgreſſion, or was ever intended to regenerate or abſolve us from its conſequences: he boldly declares, that both our ſacraments are engines and inſtruments of ſpiritual domination, and that the horrid doctrine of original ſin tranſmitted by Adam to his deſcendants was only intended to introduce abſolution, the power of which was claimed excluſively by the prieſt.

Of the atonement made by Chriſt, our author ſpeaks more favourably than we ſhould have expected both in this and in his former work; but in both, the doctrine is ſo ſtrangely confounded with error, that we find it very difficult to ſeparate the wheat from the chaff. He admits that a meſſenger from God, in the perſon of Jeſus Chriſt, the eternal Word and Son of the Father, came in the perſon of our Lord Jeſus Chriſt, and became man; and by a life of ſinleſs obedience and a painful and ignominious death atoned not only for Adam's tranſgreſſion but for the failures of his deſcendants, ſincerely repenting, and honeſtly truſting in his propitiation and interceſſion. All this is very well; but it is followed by ſuch ſtrange reaſons why a reſurrection from the dead was not declared to the patriarchs or Iſraelites as are utterly incomprehenſible. The doctrine of the eternity of future puniſhment is not admitted by Mr. K. who ſuppoſes it inconſiſtent with the mercy, however conſonant with the juſtice, of God: as our author underſtands neither Greek nor Latin, we will only quote the Engliſh Bible, and aſſure him that the Word is the ſame in both places in the original, Theſe (the unrighteous and uncharitable) ſhall go into everlaſting puniſhment, but the righteous into life eternal: we ſuppoſe he will admit that *everlaſting* and *eternal* are ſynonymous. We are glad that we can add with truth to our former obſervations, that the laſt ten pages of this firſt volume concerning the ſupernatural influence on our free will, either to ſeduce us to act contrary to our duty, or to aſſiſt us in the performance of it, contain nothing exceptionable in them: we obſerve only one ſlight miſtake, where he calls a precept of St. James, a precept of Chriſt:

Chriſt: he however charges the miniſters of the Church of England with ſeldom inculcating from the pulpit theſe wholeſome truths, that we are ſubject to the ſeductions and allurements of the author of all evil, and his wicked aſſociates; but at the ſame time are aſſured of the aſſiſtance of God's holy ſpirit and the celeſtial miniſters to counteract thoſe enticements, and ſupport us in the performance of our duty. We are of opinion, that theſe doctrines ought to be frequently and earneſtly inſiſted upon; and we truſt that they are more often inculcated from the pulpit than our author is inclined to admit.

(To be continued.)

POETRY.

A Poetical Petition against Tractorising Trumpery, and the Perkinistic Institution. In four Cantos. Most respectfully addressed to the Royal College of Physicians. By Chriſtopher Cauſtic, M. D. L. L. D. A. S. S. Fellow of the Royal College of Phyſicians, Aberdeen, and Honorary Member of no leſs than nineteen very learned Societies. 8vo. Pp. 92. 3s. 6d. Hurſt and Ginger. 1803.

THESE four Cantos of Hudibraſtic verſe, and the copious notes which fill two thirds of the book, contain much pointed ſatire, and ſarcaſtic animadverſion, in the form and guiſe of ironical compliment, on the medical opponents of the Metallic Tractors. A long liſt of M. D. are aſſailed without mercy, and *ignorance, vanity, interest,* and many other moſt *uncharitable* charges, are preferred againſt ſeveral members of the medical college. But—non nobis eſt, tantas componere lites. It is not for us to intermeddle in ſuch an affray. We are too ſenſible of the danger, and too conſcious of the inutility of our critical interpoſition, to venture any farther, than the exhibition of a ſingle ſpecimen of the ſkill of one of the combatants. In enumerating his own numerous qualifications, Dr. Cauſtic ſays, I

> " Diſcover'd worlds within the pale
> Of tip end of a tadpole's tail,
> And took poſſeſſion of the ſame
> In my good friend Sir *Joseph's* name; *
>
> " And ſoon ſhall publiſh by ſubſcription
> A topographical deſcription
> Of worlds aforeſaid, which ſhall go forth
> In *fool's* cap folio, gilt and ſo forth.

* " This was immenſely proper, as I propoſe coloniſing theſe hitherto *terræ incognitæ*, and know of no perſon in exiſtence, except myſelf, (who am now decrepid with age, and, alas! poverty-ſtricken) whoſe ſcientific qualifications, knowledge of the coaſt, and well-known ardent zeal in the ſcience of Tadpoliſm, ſo well entitle him to command ſuch an important expedition."

Could

Could tell how far a careleſs fly
Might chance to turn this globe awry,
If, flitting round, in giddy circuit,
With leg or wing, he kick or jerk it!*

Could amputate with eaſe, I trow,
A puppy's leg—in utero;†
And matters canonical have moulded
For docking colts that were not foaled.‡

The attack on ſome of the cruel and indecent experiments of certain modern naturaliſts, which ſeem limited to the gratification of a licentious curioſity, having for their object the attainment of no one poſſible practical good, is juſt and commendable. And, indeed, the author has not merely *rhyme*, but, very frequently, *reaſon* alſo on his ſide, in his ſatirical reflections.

The

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* "Could I command the years of a Neſtor, the indelible ink of a Lettſom, and the diligence of a Dutch commentator, I ſhould ſtill readily acknowledge that my powers were totally inadequate to the taſk of eulogiſing, in proportion to their merits, the philoſophical and literary performances of that profound ſage Dr. James Anderſon, L. L. D. F. R. S. *Scotland*, &c. &c. &c. &c. whoſe myſterious hints I have, in many inſtances, improved into my own ſublime diſcoveries and inventions.

"In his *deep* work called, '*Recreations in Agriculture and Natural History*,' the doctor ſays, among other things not leſs marvellous, 'the mathematician can demonſtrate, with the moſt deciſive certainty, that no fly can alight on this globe which we inhabit, without communicating motion to it; and he can aſcertain, with the moſt accurate preciſion, *if ſo he chose to do*' (by the bye this *sine quâ non* part of the ſentence is very beautiful, and not at all redundant) 'what muſt be the exact amount of the motion thus produced.' Vol. ii. p. 350."

† "More wonderful matter, perfected from hints of Dr. A.! After telling the public how to propagate rabbits with one ear, which would be no leſs uſeful than the renowned Gulliver's breed of 'naked ſheep,' the Doctor ſays, 'I knew another inſtance of a dog, which was brought forth with *three legs only*, the fourth *being wanting*:' (which laſt curious circumſtance might poſſibly happen, if *it* had *three legs only*) '*It* chanced to be a *female*; *she* has had ſeveral litters of puppies, and among theſe ſeveral individuals were produced that had the ſame defect with herſelf; but no pains were taken to perpetuate this breed by pairing them with others of the ſame kind.' To be ſure, a moſt lamentable circumſtance! Vol. i. p. 68."

‡ "Another Anderſonianiſm. 'It has been ſeveral times,' ſays the Doctor, 'taken notice of by naturaliſts, that, in England, where the practice of docking horſes very ſhort, for a long time prevailed, the horſes naturally produced have *fewer joints* in their tails than thoſe of other countries; and though I have never heard it noticed, that any were produced, without having a tail, that required to be docked, yet it may have often happened, without being remarked; for as it would not be known, when old,

The Argument (in verse) of the Foxiad; an historical Poem, in ten Books: with Notes, and a Dedication to the Eulogist of Bonaparte. By the Author of the Regicide. 8vo. Pr. 30. 1s. Burkitt, Sudbury; Hatchard, London. 1803.

WE here hail, with pleaſure, an *old friend*, but not, like too many old friends in theſe peace-loving times of warlike preparation, with a *new face*, nor yet, like too many others, *with new principles*, but firm to his purpoſe, and ſteady to his text. "The Ten Books of the Foxiad," he tells us in the Advertiſement, "conſiſt of one thouſand lines each, and are diſtinguiſhed by appropriate titles. The title of the firſt book is 'The Middleſex Election.' The ſecond 'The American War.' The third 'The Coalition.' The fourth 'The Eaſt India Bill.' The fifth 'The Regency.' The ſixth 'The Ruſſian Embaſſy.' The ſeventh 'The French Revolution.' The eighth 'The Naval Mutiny and Seceſſion.' The ninth 'Maidſtone.' The tenth 'The Peace and Viſit to the Conſul.'—The ſubject is prolific, and we fear much that our bard will find extreme difficulty in compriſing all its beauties within the comparatively ſhort compaſs of ten thouſand lines. The dedication is highly appropriate.

"To the Euloguiſt of Bonaparte.

"Sir,—Though the 'Regicide' was dedicated to a motley ſenator, who had the honour of being introduced to Tallien, I beg leave to aſſure you that the preference was given to him merely on that account, and not from an opinion that his ſervices in the cauſe of France and Freedom are to be compared with yours.

"From the commencement of your political career to the preſent moment, your ſuperiority, not only to him, but to every American, Iriſh, or Engliſh patriot impriſoned, expatriated or executed, is unqueſtionable; and at different periods your affection to the rights of King, Parliament and People, and your oppoſition to, and abhorrence of the deſigns of foreign and domeſtic enemies have been diſplayed in a manner unprecedented in antient or modern hiſtory.

"The Middleſex Election, the American War, the Coalition, the Eaſt India Bill, the Regency, the Embaſſy to Ruſſia, the French Revolution, the Naval Mutinies, the Seceſſion, the Trials at the Old Bailey and Maidſtone, are unequivocal proofs of your uniform attention to the rights of individuals and public companies, to the ſacred claims of loyalty and friendſhip, to the ſecurity of the ſtate, to the honour of the King, and to your general duties as a ſubject, a ſenator and a ſtateſman.

"But theſe were not enough, you wiſhed to do more,

'Nil actum reputans, ſi quid ſupereſſet agendum,'

and your ſeaſonable viſit to the Conſul, your occaſional intercourſe with the ſainted O'Connor, your conſtant communications with the fox of France, the ſimple, pure, and honeſt Talleyrand, and your diſtinguiſhed reception

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from one that had been docked, it might paſs unobſerved.' The Doctor afterwards appears ſurprized, as well he might be, at ſuch an extraordinary phenomenon, that many men, who have loſt a leg or an arm, have had children, after the accident, and theſe, for the moſt part, free from any blemiſh!!"

by

by the future Emperor and Empreſs of the Gauls, have given a complete finiſh to your character.

" Low grovelling ſtateſmen, Pitt, Addington and Windham, are ſatisfied to deſerve and receive the approbation of their country and the favour of their King, but your ambition is not of a nature ſo miſerably local, ſo degradingly confined. Studiouſly to avoid the court and preſence of your ſovereign, and conſtantly to dance attendance at the levee of a Corſican uſurper,

' Donec Gallorum libeat vigilare Tyranno :"

To deſire and deſerve expulſion from the councils of your King, and to ſolicit admiſſion with Paine into the National Inſtitute, have been your objects, and you have gained them; and if in obtaining them you have forfeited all pretenſions to the applauſe and eſteem of every free and loyal Engliſhman, you will find perhaps ample conſolation in the ſmiles of a deſpot, and in the eulogies of his nation of ſlaves.

" In addition to theſe permit me to offer you this little poem, which in ten books only, of a thouſand lines each, compriſes the public life of the ' Firſt Man in the World,' as the Brewer and Co. moſt juſtly and emphatically ſtile him;

' And Whitbread is an honourable man,
' So are they all, all honourable men.'

It is the tribute of my unfeigned reſpect for his general conduct, but particularly ſince the appearance of ' the moſt ſtupendous and glorious edifice of liberty, which had been erected on the foundation of human integrity in any time or country; which fell indeed at the moment he was praiſing it, and exhibited a ſtriking proof of that wonderful wiſdom and profound political ſagacity, of which the world has heard ſo very much, and ſeen ſo very little.

" It is the free-will offering of my worſhip to the matchleſs patriot, who in 1801 at a tavern openly declared his exultation and happineſs in the peace, not becauſe it was ſecure, not becauſe it was honourable to his country, but becauſe it was glorious to France, to that nation, which in the Houſe of Commons in 1787 he ſtiled the ' inveterate and unalterable political enemy of Great Britain at all periods and under all circumſtances.'

" If there is a ſingle incident in the poem, which gives you pleaſure, I ſhall be moſt agreeably ſurprized, and more than ſatisfied for all the labour which it has coſt me to compoſe it. I am, Sir,

" Your moſt devoted humble ſervant,

" The Author of the Regicide."

Two or three of theſe rhyming arguments will ſuffice to convey to our readers a tolerably juſt idea of the entertainment which they may expect from the grand poem itſelf. We ſhall firſt ſelect the argument to Book VI.

" *The Ruſſian Embaſſy.*

" The laws of England, liberal as juſt,
To treat with foreign ſtates the King intruſt.
The People's Man, whom no reſtrictions awe,
Laughs at the nice diſtinctions of the law.
Fox makes the King's prerogative his own,
And ſends his creature to a foreign throne,

To Ruſſia ſends *Ambaſſador Adair,
To counteract his Sovereign's Envoy there,
To promiſe peace, and offer his ſupport
To all the meaſures of the Ruſſian Court,
To bid the †Empreſs, ſteadily purſue
Whate'er ambition offer'd to her view,
To truſt his country's foe, her new ally,
And Pitt's loud threats and England's arms deſy.
Adair ſucceeds, and haſtens back to bring
The welcome tidings to his ‡wou'd-be king."

Our ſecond extract ſhall be the argument to the 9th Book.

" *Maidstone.*

" § Fitzgerald, Fox's relative and pride,
Who liv'd a traitor, and a murderer died,
A patriot ſcheme with pure O'Connor plann'd
To give French freedom to Hibernia's land.
Charg'd with the precious plan, O'Connor went,
To ſteal to Calais from the coaſt of Kent:
There with his ‖ friends ſurpriz'd in evil hour,
Again the victim of deſpotic power,
Was dragg'd to Maidſtone's dungeon from the Tower.
Now at the bar behold the Culprit ſtand,
And horror-ſtruck hold up his ſhaking hand;
¶ Scott with his wonted force the charges preſt,
And brought conviction home to every breaſt;
E'en ** Plumer ſhrunk, unequal, from the ſtriſe,
And treaſon trembled for her votary's life;

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* " See Mr. Burke's Letter to the Duke of Portland."

† " Imperial Catharine receives Adair,
Who gazes at her with a ſtupid ſtare,
And wonders how the devil he came there.—*Foxiad,* b. vi. l. 767."

‡ " Prætorius."

§ " Q. Are you acquainted with Lord E. Fitzgerald?
' A. (by Mr. Fox) Very intimately; he is a very near relation of mine, and very much eſteemed by me.'—See O'Connor's Trial."

‖ " Meſſrs. O'Coigley and Binns, one of whom has been hanged, and the other has that pleaſure to come."

¶ " Sir John Scott, then Attorney-General, now Lord Eldon and Chancellor.

" Scott, in whoſe manly, comprehenſive mind
The depths of Law and Science are combin'd,
Who private worth with public virtue blends,
And every moral, ſocial claim attends;
In friendſhip ardent, faithful to his truſt,
True to his King, and to his country juſt,
With titles grac'd, e'en party's voice declares,
Adds luſtre to the coronet he wears.—*Foxiad.* b. ix. l. 641."

** " Counſel for the traitors."

Till

Till to his ſuccour * Oppoſition came,
And prov'd their friendſhip not an empty name.
Fox with his lips the ſacred volume preſt,
Fox bade the God of truth his truth atteſt;
'So help me God, I ſolemnly declare,
'Truth, the whole truth, and nought but truth I ſwear,
'I know him well, ſo great his merits deem,
'He has my friendſhip, confidence, eſteem;
'Without reſerve, incapable of art,
'He told me every ſecret of his heart;
'To me his views, his principles are known,
'Whig views, whig principles, and all my own.
'I ſwear (and let my oath's ſure pledge have weight)
'Like me, he's well affected to the ſtate;
'Like me, of French fraternity afraid,
'He ſhudders at the thought of foreign aid.'
" Hear now O'Connor make the ſame appeal,
Confirm his friend, and all his life reveal!
'† I firſt propos'd the military plan,
'† I then became United Iriſhman,
'† The National Executive I join'd,
'Promoting every plan their zeal deſign'd:
'† Pledg'd the new Government's good faith, to gain
'A ſmall half million loan from France or Spain;
'With Fox's relative, on miſſion ſent,
'By ‡good advice to Hamburgh we went,
'And there, our country's intereſts to advance,
'Implor'd aſſiſtance from fraternal France;
'Gave §Hoche inſtructions, and th' invaſion ‖plann'd
'And ſubjugation of our native land."

In

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* " Each, as their gallant leader did before,
Each kiſs'd the book, invok'd his God, and ſwore.
The vaineſt of mankind the farce began;
Then came forgetful, ¶ſhuffling Sheridan;
Suffolk and Norfolk next their oaths combine,
One fam'd for narrative, and one for wine;
Wiſe Ruſſel, ſolemn Taylor, Thanet ſure,
United Grattan, and the Bedford Brewer,
Grey, Oxford, Lauderdale,——— *Foxiad*, b. ix. l. 863.

†††† " See O'Connor's confeſſion on oath before the Secret Committee of the Iriſh Houſe of Commons."

‡ " Q. Do you know whether Lord E. Fitzgerald intended ſome time ſince to go to France and when?

'A. (by Mr. Fox) I believe he did about two years ago, and he went to Hamburgh: I made him promiſe not to go into the French dominions."
—See O'Connor's trial.

¶ " In his gait, Mr. S. has, it ſeems, a very odd way of going."

§ " The Agent of the Iriſh Executive, Lord E. Fitzgerald, accompanied by Mr. A. O'Connor, proceeded by Hamburgh to Switzerland, and

In this book we earneſtly recommend to the intelligent bard, to introduce, by way of epiſode, the hiſtory of O'Coigley's curious carriage, well ſtored with ſecret receptacles of treaſon; the coachmaker will inform him by *whom* it was ordered, and by *whom* it was paid for, if, indeed, his bill be yet paid. This hiſtory will afford much curious matter, not yet ſufficiently known, and throw much new light on the intereſting ſubject. Another topic on which he may enlarge, in the ſame book, is *the recent visit of O'Connor and Emmett*, to Ireland, *(we write this on the 18th day of April)* with the object of which, it is to be preſumed, our miniſters muſt be well acquainted.—Our third and laſt extract is the argument of the tenth book, in a note to which a tribute of juſtice is paid to Mr. WINDHAM, that illuſtrious ſtateſman who is honoured with the abuſe of all the jacobinical, and of all the *venal*, ſcribblers of the day; a numerous herd, without virtue themſelves, and unable to appreciate it in others.

" *The Peace and Visit to the Consul.*

" Peace to the world was happily reſtor'd,
And war had ſheath'd the deſolating ſword.
Fox, ſtill a ſtranger to St. Stephen's walls,
Loud in the praiſe of peace at * taverns bawls;
Not that the peace his country's weal inſures,
Her trade protects, her colonies ſecures;
Not that it adds new ſplendor to her name,
Her ſailors trophies, or her ſoldiers fame.
No thoughts like theſe the ſtateſman's mind employ,
Not theſe the motives of the patriot's joy.
No, Fox his praiſe unqualified beſtows,
Becauſe 'tis glorious to his country's foes;
Becauſe the Corſican his power extends
O'er all the kingdoms of our ancient friends;
Inſnares the Turk, makes Italy his prey,
And humbled Germany his will obey;

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had an interview, about two years ago, near the French frontier, with General Hoche, who commanded the Iriſh expedition.'—See M'Nevin's, Emmett's, and O'Connor's confeſſions on oath before the Iriſh Houſe of Lords."

‖ " Was then the falſeſt of mankind believ'd?
Was then the wiſeſt of mankind deceiv'd?
The world will doubt, but ſtill the world agree,
Dupe or confederate, Fox needs muſt be.
Though his vaſt wiſdom the firſt charge deny,
And well known loyalty the laſt belie,
Yet this deciſion gives the public voice,
And bids him, wife as loyal, take his choice.—*Foxiad*, b. ix. l. 993."

* " His ſocial hours the beſt companions grace,
Chiefs out of war, and lawyers out of place;
Walpole and Tarleton, thunderbolts of war,
Gurney and Erſkine, ornaments of law;
And all, who glory in the name of Whig,
From Norfolk's duke, to Combe, the City Prig,
Byng, Bedford, Skinner,——— *Foxiad*, b. x. l. 39.

His

His vaſſal Pruſſia trembles at his nod,
Batavia plunder'd feels his iron rod;
Deluded Ruſſia haſtes his views to meet,
And * Portugal lies crouching at his feet.
St. James's court accuſtom'd to neglect,
Proud Fox diſdains to ſhew his King reſpect,
But haſtes, thus eaſily prepared the way,
His humble homage at † St. Cloud's to pay.
The People's Man, the Whig Club's great ſupport,
The deſpots ‡ dread attends a deſpot's court,

Content

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* "Where is Holland? Gone.—Spain? Subdued.—Portugal? The ſame.—Italy? In thraldom.—Germany? Torn to pieces.'——See Mr. Windham's ſpeech on the Addreſs, Nov. 23, 1802.

"Stateſman in act, in thought ſincere,
Whoſe every wiſh the world might hear,
Accept theſe thanks. The Muſe ſhall pay
To you the tributary lay,
With Windham's worth her ſtrains prolong,
Worth that deſerves a nobler ſong.
Whate'er eſteem, reſpect ſecures,
The manly virtues, all are yours;
A liberal hand, a heart, that glows
With pity for another's woes;
A mind, enrich'd with all the ſtore
Of ancient and of modern lore;
A judgment comprehenſive, clear;
A ſoul incapable of fear,
That dares with dauntleſs zeal oppoſe
Of Treaſon and of France the foes,
Who take their leader's devious way,
Seceding patriots of the day:
And more than theſe, your country's love,
Which ſoar'd all private ties above,
When Fox his friends' beſt wiſhes croſt,
And Windham, Burke, and virtue loſt.
This be your praiſe; with this ſhall Fame
Blazon to lateſt times your name:
When private claims with public vied,
You nobly choſe your country's ſide,
And, anxious for her weal alone,
Renounc'd your friend to prop the throne.—*Lines to Mr. Windham.*"

† "Dear are my friends, and dear are nature's ties,
More dear than all, my country (Tully cries).
Dear was to me (cries Fox) the India bill,
O'Connor dear, more dear the Conſul ſtill.—*Foxiad*, b. x. l. 841."

‡ "At the beginning of the war, this temperate and enlightened ſtateſman was the bugbear and terror of all our allies, and reviled them almoſt as much as he had abuſed his friend Lord North. The Emperor of Germany,

Content with courtly complaiſance to wait,
Till the *Uſurper deigns to come in ſtate;
Eager to catch the notice of his eye,
Obſequious hear, ſubmiſſively reply,
To watch his look, and, as he paſſes round,
To trace his footſteps in the hallow'd ground,
To bow the head, to bend the ſupple knee,
And hail the †God of his idolatry!"

We

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many, the Kings of Pruſſia, Naples, Sardinia, and Spain, were belaboured without mercy; and even the fair Catherine of Ruſſia, who had received his ambaſſador, and placed his buſt (God knows why) between two very honeſt men, Tully and Demoſthenes, was ungratefully and patriotically loaded with the epithets of "The Deſpot and Tyrant of the North. But

Tempora mutantur, et Fox mutatur in illis,

and he ſeems to have returned to his duty for ſcarce any other purpoſe, than to recommend to the Houſe to ſpeak of the name and paſt proceedings of the Corſican with the greateſt reſpect and tenderneſs, and to perſuade the miniſter to repoſe implicit confidence in his pacific intentions."

* "Donec Bithyno libeat vigilare Tyranno.—*Juvenal.*"

† "Fox, with his audience of leave diſmiſt,
From Paris comes, the Conſul's eulogiſt,
And vouches for his faith, as once before
For pure O'Connor's loyalty he ſwore.
Though ‡Switzerland in peace his arms invade,
Inſulted, plunder'd, fetter'd and betray'd:
Though Tuſcany and Piedmont own his ſway,
And Parma, ſince the peace, all ſwept away;
Though forc'd conſcriptions his thinn'd ranks recruit,
And all his acts his advocate confute:
Fox vows the war-worn Conſul peace purſues,
Commercial rivalry his only views,
His ardent wiſh hoſtilities ſhould ceaſe,
And the new Weſtern Family have peace:
Implores the §Miniſter his views to meet,
Diſband the army, and reduce the fleet,
Believe his truth, who truth yet never ſpoke,
And truſt his faith, who faith has always broke.
Such in the preſent, as in all the paſt,
'Truſt France, O truſt the Conſul,' was his laſt.—*Foxiad*, b. x. l. 963."

‡ "Where is Switzerland? In fetters.—Piedmont? Gone. The honourable gentleman (Mr. Fox) has ſaid, that with France in future we were to have only a rivalſhip in commerce and manufactures. But what aſſurance had we of the amity, or of the forbearance of that country? Every day tells us of ſome new uſurpation on her part. Piedmont, Tuſcany, and Parma are ſwallowed up one after another.

'The news but one day old doth ſhame the teller.'

"See Mr. Windham's ſpeech on the Addreſs."

§ "Of manners poliſh'd, firm but cautious mind,
Lover of peace, and friend of human kind,

True

We could here furniſh the bard with ſome additional matter for his laſt book; on the *end* and *object* of Mr. Fox's viſits to the Conſular court. But one anecdote muſt ſuffice for the preſent. Mr. Fox, in a company of which Dr. PARR was one, recently declared that he had been called an ambitious man, but the fact was not ſo, for there was no ambition in his character; and if the King (who be it obſerved had eraſed him from the liſt of his privy counſellors) were to call upon him to form a new miniſtry for him, he would take no part in it himſelf—(this is literally the Fox in the fable); but, he would tell his Majeſty, that if he would appoint *him* ambaſſador to Paris, he knew ſo well the ſentiments of Buonaparté, and the diſpoſition of the French people, that he would enſure a continuance of the peace between the two countries for *ten years!!!* We truſt the bard will thank us for this anecdote, on the authenticity of which he may rely; and compare it with our obſervations on Mr. Fox's journey to Paris, at the time.

Poems, inscribed to the Right Honourable Lord Viscount Dudley and Ward; having a reference to his Lordship's beautiful Seat at Himley. By Luke Booker, L. L. D. 4to. PP. 28. 2s. Dudley printed; Hurſt, London. 1803.

DR. BOOKER's muſe is one of the moſt prolific ladies of the Parnaſſian Mount; and the merits of her numerous offsprings are as various as the ſubjects which ſhe embraces. This book contains 1. Mæcenas, an eclogue, on the illneſs of Lord Dudley. 2. Lines to a ſcathed oak in Himley Park. 3. Lines to a young oak tree, planted by Mæcenas. 4. Lines written after the performance of Handel's Meſſiah at Himley. 5. An Inſcription for Robin's Dell in Himley Park. 6. Himley, the ſeat of Mæcenas—Time, early on a ſummer-morning.

Of theſe the firſt has the leaſt merit and the laſt the moſt. The *eclogue* requires a peculiar degree of taſte and feeling which few poets poſſeſs; and where praiſe is to be thickly interwoven with it, conſiderable judgment and addreſs are requiſite. Here Dr. B. appears to us to have totally failed. The ruſtic ſimplicity of the parties is ill-preſerved, and the praiſe is woefully deficient in *delicacy*, though not, we dare ſay, in *juſtice*. There is great ſtrength of thought and energy of expreſſion in the lines to a ſcathed oak; but the deſcriptive verſes on Himley are, unqueſtionably, the beſt. The following lines have much of taſte and of nature in them.

True to his Prince, his country's welfare true,
No hoſtile intereſts, like Fox, in view:
Doom'd, as he was, his plan, his pray'r to hear,
Mild Addington attends with patient ear;
Admires the zeal ſo eloquently ſhown,
As if the cauſe he pleaded were his own:
To both (for both deſerve) belief allows,
The Conſul's faith, and Fox's ſolemn vows;
But, leſt the Conſul change his peaceful plans,
Augments the army, and the navy mans,
Peace, laſting peace deſirous to maintain,
Prepar'd for war, ſhould war return again.—*Foxiad*, b. x. l. 981."

—Hark,

——Hark, how the woodlands ring
With ſofteſt muſic, warbled by the throats
Of countleſs choriſters. Their dulcet notes
Charm Zephyr into ſilence; who repoſes,
Liſt'ning, entranced, on beds of new-blown roſes.
—In troops, the deer, bedappled like the morn,
Bounds o'er yon hill which druid-oaks adorn.
Lo! the juſt-riſen hare, with dewy foot
Scampers along!—now ſtops,—her favourite root
To nibble;—all the while one cautious ear
Erect, as if purloining food in fear;
Then ſudden ſtarts again, and ſeeks her bow'r
To doze away the coming ſultry hour.

Poems, by J. Bidlake, A. B. &c. Crown 8vo. Pp. 32. 1s. Murray and Highley. 1803.

THIS is the *third* number of Mr. Bidlake's poetical effuſions, and contains, 1. The Roſe. 2. Elegy, written at a Village Funeral. 3. The Crucifixion of the Meſſiah. 4. On Life. 5. To the Primroſe. 6. The Lillies of the Valley. 7. Inſcription for a Rill. 8. To the Nightingale. 9. Sonnet. To a Blackbird. 10. Sonnet. To a Friend on his Travels.

There is nothing ſtrikingly poetical in any of theſe pieces, which are certainly inferior to thoſe in the preceding numbers. But if they ſeldom riſe above mediocrity, they never ſink below it. We ſhall extract the Sonnet to a Blackbird as a fair ſpecimen of the whole.

" Piping aloud a rich melodious lay,
Within the peaceful depths of this lone vale,
Thou tell'ſt, enchanting bird! a pleaſing tale,
To muſing ſilence at the cloſe of day.
Thy partner ſits upon her neſt of clay,
While yellow furze ſcents high the evening gale,
Patient within the brake,—and much avail
Sweet notes her toils to ſooth and to repay.
Hard is her taſk before the coming brood
Shall break the priſon of the mottled ſhell;
Yet ſtill ſhe waits regardleſs of her food,
And ſcorns the pleaſures of the ſpring as well.
In mutual bliſs, when love unites the good,
'Tis thus a virtuous pair all woe diſpel."

The Laſpe of Time, a Poem, for the New Year. By Rebecca Edridge. 4to. 1s. Robſon. 1803.

GOOD intention is not always an excuſe for miſapplication of time and miſconception of talent. The piety of this lady has much ſtronger claims to our commendation than her *poetry*, which, truth compels us to ſay, is no poetry at all. Surely her time and whatever talent ſhe may poſſeſs, would be much better employed in purſuits for which ſhe has more qualifications than ſhe has for the compoſition of verſe.

DIVINITY.

DIVINITY.

The Regard which is due to the Memory of good Men. A Sermon preached in the Epiſcopal Chapel, Dundee, Sunday, the 21ſt of Feb. 1802; *on the death of George Yeaman, Eſq.* By the Rev. James Bruce, A. B. late of Emmanuel College, Cambridge. 8vo. Pp. 30. Dundee printed. Rivingtons, London; Creech, Edinburgh; and T. Donaldſon, Dundee.

THIS is one of the beſt funeral Sermons which we ever peruſed. It is, indeed, a moſt able diſcourſe on the words of the Pſalmiſt, "*The righteous ſhall be had in everlaſting remembrance.*" The preacher begins by ſhowing that God has, for the beſt of purpoſes, "deeply implanted in the mind a jealous regard for reputation, and a ſtrong deſire of praiſe;" a regard and a deſire which give eſſential ſtrength to the ſocial chain, and conſequently conduce materially to the welfare and happineſs of man.—Having eſtabliſhed this point, and demonſtrated the beneficial effects of ſuch ſentiments, he next deſcribes the abuſe of *them*, and the *proſtitution* of praiſe itſelf, which he truly repreſents as by no means hoſtile to the juſtice of his principle. His remarks on piety as the moſt eſſential conſtituent in the character of a righteous man, and his deſcription of ſuch a character, are moſt juſt and impreſſive. Equally ſo are his obſervations on the utter inſufficiency of any other rule of action, than that of religion.

"That piety, or the fear of God, is the firmeſt foundation on which to build virtue, either public or private, is a truth which has been ever acknowledged by the wiſe, and is fully verified by univerſal experience. Irreligious men, indeed, have, at different times, endeavoured to ſubſtitute different principles of action in its ſtead. But this has been done with no other view than to diſparage that religion which they did not love, and which, therefore, they wiſhed to bring into contempt, by pretending to prove it of no utility. We have heard, for inſtance, much of the native beauty of virtue, which renders her ſo lovely, that to know her is ſufficient to recommend her to our choice. We have heard ſtill more of the laws of honour, of which the eſſence is abſolutely and totally to prohibit the commiſſion of every thing mean or baſe. But what are ſuch flimſy principles as theſe, when oppoſed to the depravity of human nature, and the corrupt maxims of a degenerate world? Such motives as the dignity of virtue, and the laws of honour, may, undoubtedly, have conſiderable effect on the conduct of perſons of diſtinction and refinement, eſpecially in caſes where their actions are expoſed to the eye of the world. But even with perſons of this deſcription, ſuch motives will be apt to loſe their influence in the ſecret receſſes of obſcurity and concealment. With the rude and uncultivated part, that is, with the general maſs of mankind, conſiderations of dignity, of honour, of decorum, can never have place. What is wanted, therefore, is not a rule to govern the actions of a few, whoſe minds, from education or temper, may be formed in a finer mould. What we want is a curb to reſtrain the impetuous paſſions of the multitude; and, to accompliſh this, no motive will be found of ſufficient force, but a ſerious and heartfelt ſenſe of religion."

The delineation of the character of the gentleman whoſe death was the occaſion of this diſcourſe, beſpeaks the hand of a maſter; it is evidently not heightened by the coarſe varniſh of vulgar adulation; but traced and chaſtened

chaſtened by the ſober colours of truth. While we admire the individual whoſe portrait is here drawn, we cannot but feel a perſuaſion that the preacher himſelf muſt poſſeſs, in an eminent degree, all thoſe virtues and admirable qualities, which he ſo ably deſcribes in his deceaſed friend. We lament that the length of this character diſables us from laying the whole of it before our readers.

" His piety was of that manly and rational caſt which is grounded on a full and thorough conviction of the truth of revelation; but equally removed, by the force of good ſenſe, on the one hand, from gloomy ſuperſtition; on the other, from wild and unbridled enthuſiaſm. From his earlieſt years he diſcovered a ſerious turn of mind, which attended him through the whole of life; unmixed, however, with the ſmalleſt tincture of that ungainly and forbidding auſterity, which zeal without knowledge miſtakes for piety, but which, in reality, is a miſerable counterfeit; moſt awkwardly aping the beauty of holineſs, and ſerving only to degrade it in the eyes of the world. Mr. Yeaman's piety was, on the contrary, amiable and cheerful, rendering, as true piety ever will, its poſſeſſor gentle, humane, and indulgent to the infirmities of others. It was not, however, on that account leſs firmly fixed in principle, or leſs uniformly diſplayed in practice. Though he mixed very generally in company and converſation with perſons of every poſſible way of thinking on the ſubject of religion, he never ſuffered their opinions to unhinge his belief, or their maxims to influence his conduct. Impreſſed with an awful, reverential regard for whatever is connected with the idea of God, his nature, attributes, providence, or worſhip, he was proof againſt all the attacks of infidelity.—Neither the arguments of ſophiſtry, nor the ridicule of wit, could prevail with him to deny his God, renounce his Saviour, or make ſhipwreck of faith and a good conſcience. Deeply ſenſible of the deplorable condition, and deſperate ſtate of man by nature; embracing with lively feelings of gratitude, the ineffable grace and mercy of the goſpel; he would not be cheated out of his glorious hopes by the laughter of fools, or the impious buffoonery of pretended philoſophers. He was not inattentive to the rapid ſtrides, which, for many years paſt, the demon of infidelity has been making in the infatuated nations of Europe. He ſaw, with aſtoniſhment and ſorrow, the eagerneſs with which thoughtleſs, inconſiderate men, ſome of them within the circle of his own acquaintance, and from whom better things might have been expected, ſeemed to plunge into the very ſink of atheiſm, whilſt, with a moſt unnatural and prepoſterous pride, they gloried in their ſhame. But though, with all good men, he lamented this depravity, he had, with moſt good men, little means of checking it but by his own example: and this he did with ſuch an edifying grace, as has ſeldom been ſurpaſſed. We well remember with what dignity of manner, and fervour of devotion, he joined in the ſacred offices of religion; how punctually, on the principal feſtivals of the Church, he obeyed the command of his divine Redeemer, in celebrating the memorial of his dying love; and how ardently he rejoiced to ſee the altar of God encompaſſed with a numerous aſſembly of communicants. On theſe ſolemn occaſions, whilſt he felt himſelf raiſed, as it were, above the world, and filled with the pureſt delights of religion, I can eaſily conceive his benevolent ſpirit commiſerating thoſe unhappy beings who wilfully deprive themſelves of ſuch exquiſite ſatisfactions; and I can fancy him breathing a ſilent prayer to Him in whoſe almighty hand are the hearts of all men, that he would

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be graciouſly pleaſed to open their eyes, and bring them to a better frame of mind.

" The ſame rectitude of mind which guided his religious, was equally diſplayed in his political ſentiments. I believe, indeed, that there never exiſted a man who more ſtrictly conformed to the precept of Solomon; 'My ſon, fear thou the Lord, and the king; and meddle not with them that are given to change.' (Prov. xxiv. 21.) He was a profeſſed and determined oppoſer of all reſiſtance to lawful authority, and deteſted all approach to rebellion or faction, in whatever plauſible diſguiſe they might appear. It ſeemed to him a moſt inconceivable abſurdity that the happineſs of nations ſhould ever be advanced by the breach of a poſitive moral duty, or that the proſperity of man ſhould be augmented by bidding defiance to an ordinance of God. He looked with horror, therefore, on that political paradox, that the people are the only fountain of power; and that they are at liberty, whenever their humour prompts them, to caſhier their rulers, and new-model their government: a principle which, for more than a century paſt, has, in this country, been the favourite idol of every diſaffected malcontent; which has been dreſſed up in every meretricious ornament which could render it alluring in the eyes of the giddy multitude: but which, nevertheleſs, is equally at variance with fact, with reaſon, and with common ſenſe. Accordingly, whilſt numbers of our deluded countrymen were ſtupidly proclaiming their high ſatisfaction at the progreſs of that infernal conflagration, which, iſſuing from France, has ſpread ruin and devaſtation over the faireſt part of Europe, and is yet, I am afraid, far from being extinguiſhed; he bewailed the weakneſs or wickedneſs of men, who could thus take pleaſure in the miſery of their ſpecies. All thoſe wild theories of government which have been broached, in ſuch abundance, with a view to give countenance to riot and miſrule; with a view to invert the order of ſociety, and undermine the foundations of morality among men; would have met, from him, with nothing but unqualified contempt, had he not been aware how well they were calculated to produce the moſt dreadful and miſchievous effects. But, with regard to his own maxims of politics, they were taken from the ſame code of laws as the maxims of his faith. He found, in his bible, that God has fenced the authority of government with every kind of ſanction, both temporal and eternal. He found the pillars of government immovably fixed in the very creation of the firſt human pair, and in the whole ſubſequent hiſtory of their deſcendents. He found the woman, originally, made ſubject to the man; and their common children made ſubject to both. He found the wiſeſt of men inculcating obedience to kings; our Saviour himſelf paying tribute to Cæſar, and his apoſtles enjoining, under pain of damnation, unreſerved ſubmiſſion to the vileſt prince, perhaps, that ever filled a throne. When he reflected on all this, he could not help wondering how any Chriſtian could neglect or diſregard precepts ſo plain; and leaſt of all could he comprehend how thoſe who called themſelves Chriſtian miniſters, could convert the pulpit into a vehicle of ſedition; how they could diſgrace their function, real or aſſumed, by expatiating on the ſacred duty of inſurrection; or how they could for a moment ſuppoſe that they were preaching the doctrines of the goſpel of peace, by teaching their hearers that their moſt important privilege was to 'bind their kings in chains, and their nobles with links of iron.'

" On the *moral* character of our departed friend, it were eaſy to enlarge to

to a great extent. But I think that, on this head, it would be altogether ſuperfluous to detain you. No man, I am perſuaded, ever quitted this world with higher or more deſerved eſteem for every amiable quality of the heart. And I may, without danger of being contradicted, ſay that as long as ſtrict integrity, unblemiſhed veracity, extenſive charity, friendly hoſpitality, and a conſtant readineſs to do acts of kindneſs to every perſon to whom he could be uſeful; in ſhort, as long as a conduct, through life, eminently juſt, honourable, and excellent, ſhall obtain any favour or reputation among men; ſo long muſt the memory of George Yeaman command reſpect from all who had the happineſs of knowing him."

Let the *grounds* of praiſe here ſpecified be compared with thoſe which, about the ſame time, conſtituted the baſis of certain fulſome panegyrics, which *interested priests* and *prostituted senators* ſo laviſhly beſtowed on a character of an oppoſite deſcription; and then will be perceived the difference between the *uſe* and *abuse* of a thing; between *praise* and *flattery*.

A Charge delivered to the Clergy of the Diocese of Rochester, in the Year 1802; *and published at their request.* By John Law, D. D. Archdeacon of Rocheſter. 4to. Pp. 16. Payne. 1802.

THAT a charge ſo replete with juſt obſervation, wholeſome admonition, and ſound doctrine, ſhould be given to the world at the requeſt of thoſe to whom it was immediately addreſſed, is no matter for ſurprize, when we conſider that they were all clergy of the eſtabliſhed church. In returning thanks to God for averting paſt miſchiefs from this favoured land, the archdeacon moſt properly exhorts his brethren to unite in reſiſting the progreſs of preſent evils.

" Devoutly hoping for that tranquil period, when, in the words of holy writ, 'Ephraim may not envy Judah, nor Judah vex Ephraim,' we are not to forget the pernicious doctrines which have been induſtriouſly and ſyſtematically diſſeminated; and, with every conciliatory diſpoſition, we are ſteadfaſtly to guard againſt any attempt to affect the return of them. It is too well known, that books of infidelity are ſtill actually diſperſed in this country; the deſign of which it is incumbent on every believer in the word of God reſolutely to oppoſe, not only by argument—for many will not liſten to the ſuggeſtions of reaſon—but by ſtopping the circulation of the poiſon in the very firſt inſtance, and by expoſing thoſe, both to public juſtice and to public infamy, who labour to deprive mankind of the ſureſt ſource of comfort, and the beſt means of ſecuring the quiet and happineſs of the community.

" We may well indeed confidently rely on the unerring aſſurance of ſcripture, that 'the gates of hell ſhall not prevail againſt' the truths of Chriſtianity; but we are not therefore to relax in our endeavours to uphold them."

We truſt, this admonition will have a general good effect, for it is but too common to hear relaxation of vigilance and zeal juſtified on ſuch ground. Prepoſterous as ſuch a mode of juſtification is, we have nevertheleſs heard it advanced by men of no mean underſtanding. The following obſervations we particularly recommend to thoſe arrogant revilers of their brethren, who, proud of their own conceits, and big with ſelf-ſufficiency, accuſe the clergy of " *a ſtudious omiſſion of the principles of the Goſpel*" in their diſcourſes from the pulpit; and we lament much that Mr. Roſe of

Beckenham

Beckenham was not at the viſitation at which this excellent charge was delivered; or that, if he were there, he profited ſo little by it.

"Though we may lament that, among our bitterest foes, are thoſe who profeſs to be united with us in the ſame common cauſe, yet their revilings ſhould ſerve but to quicken our ardour. The charges, indeed, of inſincerity, and of abandoning doctrines which we have ſolemnly undertaken to preach, we may naturally wiſh to repel; becauſe a ſilent acquieſcence under them may be repreſented as an acknowledgment of their truth. We beg therefore to aſſure our accuſers, that we require no other latitude of interpretation in explaining the articles of our church than what may be warranted by conſidering them as articles of peace, comprehenſive in their nature, and in any myſterious point of doctrine to be received "in ſuch wiſe as that doctrine is generally ſet forth to us in Holy Scripture." Hiſtory informs us, that in the original compilation of this work there was a diverſity of opinion on ſome of thoſe points which are ſtill agitated among the believers in the revealed will of God. And when the contender for juſtification by faith alone ſhelters himſelf under the article drawn up expreſsly on this very ſubject, we entreat him to extend his ſearch to the article that immediately follows, wherein he will find that "good works are termed the natural, nay the neceſſary, effects of a true and lively faith."

"When it is judiciouſly adviſed to compare ſcripture with ſcripture, in order to elicite the true meaning of any doctrinal point, it may with equal propriety be adviſed to conſider collectively the tenor of our articles. In a work of this conſtruction, framed by the fallibility of human judgment, it is incumbent on us likewiſe to have recourſe to the controverſies that were ſubſiſting at the period when a rule of faith was agreed upon. And ſhould it appear, as it undoubtedly will, that the minds of men were at that time much employed upon ſome abſtruſe and myſterious matters, little tending perhaps to edification, will it not be neceſſary to aſcertain the ſentiments which then prevailed, and to enquire whether mutual conceſſions were not both demanded and complied with?" We wiſh particularly to direct, to theſe juſt and important obſervations, the attention of the writer of the "Appeal to the Archbiſhops and Biſhops," which writer appears to be groſsly ignorant of the whole *hiſtory* of our articles.

"It is not my deſign," purſues the Archdeacon, "to enter into any minute diſcuſſion of the articles which our Church has long ſince eſtabliſhed, and which have never wanted able defenders, but merely to obviate in general the clamours that are too eagerly raiſed againſt us. If the aim of ſome of the ſeparatiſts from our Church be to reform the morals of the people, is not this object more likely to be attained by inſiſting on the inſeparable union of piety with morality, than by creating ſuch a diſtinction between them as ſerves to engender pride, and to encourage ideas of fancied ſuperiority? Independently of the charge of ſchiſm, and of making cauſeleſs diviſions, it ought to be remembered, that nothing tends ſo much to weaken our labours as the attempt to reduce men from the eſtabliſhed worſhip. They thereby become "unſtable in their ways," they are often leſs affected to the government under which they live; and they are too readily diſpoſed to credit the miſrepreſentations of the "deſpiſers of dominion." I might appeal to experience for the truth of theſe obſervations; but, though I mean not to return railing for railing, I feel myſelf juſtified in aſſerting, that neither the intereſts of religion, nor thoſe of civil ſociety, have yet been promoted by the exertions of ſome of our modern reformers."

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These are manly and correct sentiments, which we wish were universally felt, and, whenever felt, acknowledged and enforced.

A Sermon on the Depravity of the human Heart; exemplified generally in the Conduct of the Jews, and particularly in that of Lieut. Colonel Despard, previous to his Execution. Preached at St. George's, Hanover-square, Feb. 27, 1803. By the Rev. Wm. Leigh, LL.B. &c. 8vo. Pp. 22. Hatchard. 1803.

AN eloquent discourse on the corruption of human nature, and the incessant propensity of man to the commission of sin, exemplified in the history of the Jewish nation. Even after the miracles performed in their behalf, the perverse Jews remained insensible to the mercy of God, and disobedient to his precepts. "Did *they* extirpate the sinful Canaanites as they were commanded? No: they *made treaties with them*, and corrupted *themselves* with their idolatries." From these woeful instances of human depravity the preacher comes down to modern times; to "one daring example of a human being daring to rush, unrepentant, into the presence of his God—braving his justice, and despising his mercy—soliciting the pardon of his life from his *earthly* sovereign, as the merit of his past services; yet affronting the Majesty of Heaven, by a dying boast of apostacy." It is a terrible scene; here depicted, however, with the pencil of a Christian, and rendered subservient to the purposes of the gospel.

A Sermon preached at the Parish Church of Wickham, Hants, on Tuesday, June 1, 1802. *Being the Day appointed by his Majesty for a General Thanksgiving, on Account of the Peace.* By G. A. Thomas, A. M. Rector of Wickham, and Prebendary of Litchfield. 8vo. Pp. 36. Winchester printed; Rivingtons, London. 1802.

IT is scarcely fair to the preacher and certainly unpleasant to the critic, to review a Thanksgiving Sermon on the Peace, at a moment, when the nation considers itself on the eve of a war. All the promises of happiness, prosperity, permanence, and all other topics of praise in use on such occasions, lose their force, and seem woefully out of season, at such a period. Mr. Thomas's discourse, however, is highly appropriate to the occasion of a *general* Thanksgiving, and as such it should be read without any reference to the particular occasion of it. The tribute of justice to the Navy, Army, and Volunteers, is seasonable at all times, and in none more than the present. It is paid with feeling and with energy, and shews the preacher to be as loyal a subject as he is a pious Christian.

POLITICS.

The Possession of Louisiana, by the French, considered, as it affects the Interests of those Nations more immediately concerned, viz. Great Britain, America, Spain, and Portugal. By George Orr, Esq. 8vo. Pp. 46. 1s. Ginger. 1803.

IN his dedication to Mr. Addington, Mr. Orr tells the Premier that he "*happily*, by his moderation and *prudence*, terminated the war, as much to the *interests* as to the honour of Great Britain." But how do his representations

ſentations in the pamphlet correſpond with this declaration in the dedication? Our readers ſhall ſee. They are not to be told that, by that peace, France was left to take quiet poſſeſſion of Louiſiana, which, it was notorious, ſhe had *compelled* Spain *voluntarily* to reſign to her. Now on this ſubject, Mr. O. truly obſerves—

"With reſpect to *Great Britain*, the ſettlement of the French in Louiſiana ought to be looked upon as *extremely prejudicial to her interests*" (to thoſe intereſts which he has before told us Mr. Addington had, by the peace, "*carefully preserved*") "through the whole extent of the tranſatlantic hemiſphere," &c.—"The article of mahogany alone will be an *irreparable loss* to this country."—"Another very important branch of trade will likewiſe be endangered; we mean the American fur-trade, which, in a climate ſo variable as ours, is an object of the higheſt conſideration, as well in a commercial reſpect, as for general comfort."—"Jamaica would preſent to them an eaſy conqueſt, provided they were once ſettled in ſufficient force on the continent of America. The conſequences that would reſult from ſuch a loſs would be fatal to the intereſts of this country in a variety of views: it would deprive us of our ſugar and rum trade, and would tend moſt materially to the annihilation of our navy; without which ſhe (Great Britain) could not exiſt as a nation."—"If the French fix themſelves in force on the continent of America, we may bid, in the event of another rupture, a laſting farewell to our Weſt-India poſſeſſions, which will be conſidered as an appendage to the main land, and which it will be impoſſible to hold, except at the pleaſure and ſufferance of the French government. It will not be the iſland of St. Domingo, or Martinique, or Guadaloupe, contending againſt Jamaica, Barbadoes, &c. &c. but a great part of the weſtern hemiſphere, which will ſoon prove an overmatch for every exertion of the Engliſh to retain thoſe poſſeſſions."

Such are a few of the evils which Mr. Orr contends muſt, ſooner or later, reſult from the poſſeſſion of Louiſiana! Really if *such* careful preſervation of our intereſts be extended to many other objects, our *safety* will prove our *ruin*. Mr. Orr is decidedly of opinion, that the French, once eſtabliſhed in Louiſiana, will obtain a complete influence and controul over the whole of North and South America, with the actual poſſeſſion of all the Spaniſh and Portugueſe colonies in the latter;—and that the two kingdoms of Spain and Portugal will, ere long, be ſunk into French provinces. Such a wide ſcene of ruin as this opens to our view may be more eaſily conceived than expreſſed. But they who look back on the events of the laſt twelve years, will not conſider ſuch fears as chimerical.

The author juſtly comments on the implacable hatred of all the revolutionary heroes, from Robeſpierre to Buonaparté, to this country; and he adds "the character of the Corſicans is ſuch that, if they are injured, or even ſuppoſe themſelves injured, they *never forgive*." A French writer repreſents them as "brave, generous, courageous, and perſevering; but there is one vice which ſullies ſo many virtues; they are vindictive and revengeful to ſuch a degree, that they never forgive, nor can any law, human or divine, reſtrain them." In order to prove that Buonaparté does not differ from his countrymen in this reſpect, he adduces his accuſation of Mr. Windham for endeavouring to procure his aſſaſſination, which he knew to be falſe. He might have adduced a thouſand other inſtances of his revengeful diſpoſition. "He will, at preſent, if poſſible, aſſume and preſerve the maſk of friendſhip, either to enſure the forbearance of Great

Britain, or to make her inſtrumental in forwarding his views: but, if he found himſelf ſufficiently ſtrong, the maſk would be thrown off, and the common theme of all the different factions that ruled France ſince the time of Robeſpierre, would be reſumed—"delenda eſt Carthago;" and the *English Algerines*, as they are pleaſed to denominate them, muſt be extirpated.

To avert the evils which threaten us, Mr. O. adviſes a ſtrict union between Great Britain and America; a meaſure which it is evidently the intereſt of both to promote; but which, we fear, at the preſent moment, is "a conſummation" more "devoutly to be wiſhed" than ardently to be expected.

MISCELLANIES.

The Nineteenth Report of the Society for bettering the Condition and increasing the Comforts of the Poor. 8vo. Pp. 100. 1s. Hatchard. 1803.

THIS number contains a long Introductory Letter to the fourth volume of the Reports, addreſſed, by the writer, Mr. Bernard, to the miniſter, Mr. Addington, in which a brief view is taken of ſome of the prevailing vices of the age, and of the remedies applicable to the ſame. The chief of theſe, are the *profanation of the Sabbath*, and the *inordinate use of ardent ſpirits*; to the evil effects of which we can bear ample teſtimony. The obſervations reſpecting both theſe evils are particularly juſt. Speaking of the diſregard of the Sabbath, by the higher claſſes of ſociety, Mr. B. truly remarks: "The SABBATH is now reſerved, and ſet apart, *as an open day*, for the exhibitions of the vain, the feaſts of the opulent, the concerts of the idle, and the philoſophical meetings of the learned; while the menial ſervant, and the caſual paſſenger, within and without the doors, are corrupted and deteriorated by the example of thoſe, to whom they ſhould look up for inſtruction and amendment." This open violation of the Sabbath is now come to ſuch a pitch, that the faſhionable parties on a Sunday are *advertised* in the prints of the day, as regularly as the exhibitions at the theatres!

As to the dreadful *effects* of dram-drinking we perfectly concur with Mr. Bernard. "No power of uſefulneſs, no ſource of comfort, no love, no ſympathy, no kindred or ſocial affection, continues to exiſt, after this dreadful habit is once engrafted in the conſtitution. The MORAL SENSE SEEMS OBLITERATED; and the wretched victim becomes a morbid and noxious incumbrance to that community, of which he once had been a valued and uſeful member." This is ſtrictly correct; but we diſſent entirely from Mr. Bernard, as to the *cause* of this abominable practice. "The uſe of ardent ſpirits, like every other ſpecies of *self-murder*, is an act of deſpondency;" and he aſcribes it, in a great meaſure, to two ſucceſſive ſeaſons of ſcarcity. We believe no ſuch thing; it is merely an imaginary cauſe; and it is highly ridiculous to impute every practice hurtful to the conſtitution to mental deſpondency, when it is notorious that drunkenneſs itſelf is more frequently imputable to an affection of an oppoſite nature. Beſides, complaints of the prevalence of this vice were frequent a century ago; and there is no evidence that the conſumption of ſpirits was greater during the two years alluded to than before.

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As little reaſon, in our opinion, is there for aſſerting that "the principles and the *language* of the poor," as well as "their habits of life, are *inevitably* corrupted, not only by the plays of the profligate age of the Second Charles, but by ſome more recent productions." As far as the aſſertion reſpects the *language* of the poor, it is perfectly prepoſterous; and convinces us that Mr. Bernard, in his notions on this ſubject, ſpeaks more from *theory* than from *experience*. We do not mean to defend many of the plays repreſented in our theatres, the morals of which are bad enough, and in ſome of our modern plays in particular, the moſt unmeaning and unneceſſary *oaths* are introduced; but we are thoroughly convinced that the *poor* are the only part of the audience, unlikely to be injured by ſuch exhibitions.

But, according to Mr. Bernard, nothing has "done ſo much injury to the moral character of the poor, *as the neglect of their real and eſtimable virtues.*" He muſt pardon us, however, for ſaying that this is the mere whine of modern philanthropy, which can deſcry nothing but *virtue* in the lower claſſes of ſociety, or *vices* imputable to any thing but their own depravity. We have ſeen as much of theſe claſſes as Mr. Bernard has ſeen, and we have paid as much attention to them as he has paid. But our concluſion has been the reverſe of his, and leads us to deny the exiſtence of any ſuch neglect as that to which he here aſcribes ſuch fatal conſequences. We ſpeak, of courſe, generally, without meaning to exclude particular exceptions. We lament very much ſuch inconſiderate remarks as theſe, which, we are perſuaded, will be productive of effects, diametrically oppoſite to thoſe which they are certainly intended to produce.

Mr. B. holds up to our admiration a ſociety eſtabliſhed at *Cork*, of which the Biſhop of Cork was preſident, the Roman Catholic biſhop vice-preſident, and a diſſenting miniſter, ſecretary; and he ſeems to think this example worthy of imitation. Certainly Chriſtian charity ſhould be confined to no ſect; but we are yet to learn that more beneficial effects are to be produced by the joint efforts of perſons of all perſuaſions, combined in one body, than by their ſeparate exertions, each being confined to his particular ſect.

"The *affection* and the *intereſt* of the parent is (*are*) ever, through the boundleſs variety of creation, increaſed with the *neceſſity* of the offſpring." This remark, applied to the poor, eſpecially of the metropolis, is unhappily at variance with daily experience. But the ſubject is an unpleaſant one; and we forbear, unneceſſarily to enter on the diſcuſſion. On the neceſſity of providing a ſyſtem of religious and moral education for the riſing generation, "regulated according to the rites and doctrines of the Church of England," his remarks are more juſt. Nothing, however, will tend ſo much to meliorate the minds and morals of the poor, as the eſtabliſhment of *free churches* in different parts of the metropolis, on the plan of Mr. Daubeny's church at Bath. We have here an account of *the Free Chapel Schools* in Weſt-ſtreet, Seven Dials, the management of which ſeems open to ſome objection. In the firſt place, we do not perceive that they are under the controul of the clergyman of the pariſh, which appears to us to be indiſpenſibly neceſſary; ſecondly, it ſeems that the people are drawn from attendance at their pariſh church, which Mr. B. muſt know to be a *duty* incumbent on them; and thirdly, the Tueſday Evening *Lectures*, and the Hymn-ſinging on that day, and on the Thurſday Mornings during the public examinations, which laſt from *nine to one*, require more explanation than is here given before we can pronounce them deſerving of praiſe or imitation. Too

much vigilance, caution, and circumſpection, cannot be uſed in inſtitutions of this nature. Well conducted they are productive of the greateſt benefit to the community; but ill conducted they only tend to increaſe the number of bad ſubjects.

The *Appendix* to this number contains ſome objections to the late Act reſpecting Cotton Mills, and the report of a Select Committee of the ſociety on the ſame. Theſe objections apply to the reſtrictive clauſes, regulating the hours of work, and the viſits of magiſtrates; but they are moſt frivolous. *Night work* is ſtated to be *necessary*, and the viſits of magiſtrates fatal to *subordination*. And it is roundly aſſerted, that the intereſt of the maſters will evince "that kindneſs and care towards the apprentices which the laws cannot enforce." This, like ſome of Mr. Bernard's own poſitions, is ſpecious in theory, but falſe in fact. We knew a manufacturer, not far from town, who had a great number of pariſh apprentices; but complaints of their treatment being preferred before a magiſtrate, the parties were ſummoned to appear, and *this very reason* was alledged as an adequate proof of good treatment. A cloſe inveſtigation, however, enſued, the apprentices were found to have been nearly ſtarved, and, to evade the conſequences of his miſconduct, the manufacturer put a period to his exiſtence! Our objections to this ſame Bill, and to the conduct of this ſociety reſpecting it, were of a very different nature; but having ſtated them on a former occaſion, it is needleſs to repeat them here.

Miscellaneous Selections in Verse and Prose, chiefly from the most eminent English Classics. Calculated for the Improvement of Youth, but more particularly adapted for the Use of Schools. By C. Hill. 8vo. Pp. 150. Canal, Saliſbury; Wilkie, London. 1803.

THIS is one of the moſt judicious and unexceptionable *Selections* that has been yet publiſhed. It is neither too bulky nor expenſive for the generality of readers, nor too ſcanty to afford the degree of amuſement and inſtruction, naturally expected from ſimilar publications. The author, we underſtand, is a very worthy and reſpectable teacher of an Engliſh ſchool at Saliſbury, where his care and his conduct give univerſal ſatisfaction; and certainly this ſelection for the uſe of his pupils proves him to be a man of taſte, judgment, and piety.

Gradus ad Cantabrigiam: or a Dictionary of Terms, Academical and Colloquial, or Cant, which are used at the University of Cambridge, with a Variety of curious and entertaining Illustrations. 18mo. Pp. 140. Richardſons. 1803.

AN entertaining and not *useless* Vade-mecum for *fresh-men*, and for viſitors to

"Granta, fair Granta! where ſtudious of eaſe,
I ſlept ſev'n long years, and then loſt my degrees."

But as a ſpecimen is better than a character, take the following, gentle reader, as a fair ſample of the whole.

"A SPORTING MAN; a *dashing fellow*; a *statute breaker*; a Newmarket *lounger*; one who aſks himſelf, with Chaucer,

'Whereto ſhould I ſtudy, and make myſelf wood,' (i. e. *mad*);
'Upon a booke alway in cloiſter to pore?' *Prolog. to the Monk.*

Horace

" Horace very finely alludes to a *ſporting man*, in the following:

' Hunc ſi perconteris, avi cur atque parentis
Præclaram ingrata ſtringat malus ingluvie rem,
Omnia conductis coëmens obſonia nummis?
Sordidus, *atque animi quod parvi* nolit haberi. *Sat. II. Lib. I. v.* 7.

" Quaſi, QUIZ. The following 'Song' was written by a gentleman of *ſporting* talents, and appeared in the Morning Chronicle. The latter part would be more agreeable, if there was more *levity* in it. The author SPORTS *ſerious*, which is out of character!

' Come, ye good College lads, and attend to my lays,
I'll ſhew you the folly of poring o'er books;
For all ye get by it is mere empty praiſe,
Or a poor meagre fellowſhip, and ſallow looks.

Chorus.—Then lay by your books, lads, and never repine;
And cram not your attics
With dry mathematics,
But moiſten your clay with a bumper of wine.

The firſt of mechanics was old Archimedes,
Who play'd with Rome's ſhips, as he'd play cup and ball;
To play the ſame game, I can't ſee where the need is—
Or why we ſhould fag mathematics at all?

Chorus.—Then lay by your books, lads, &c.

Great Newton found out the Binomial law,
To raiſe x + y to the power of b;
Found the diſtance of planets that he never ſaw,
And which we moſt probably never ſhall ſee.

Chorus.—Then lay by your books, lads, &c.

Let Whiſton and Ditton ſtar-gazing enjoy,
And taſte all the ſweets mathematics can give;
Let us for our time find out better employ,
And knowing life's ſweets, let us learn how to *live*.

Chorus.—Then lay by your books, lads, &c.

Theſe men *ex absurdo* concluſions may draw;
Perpetual motion they never could find:
Not one of the ſet, lads, could balance a ſtraw—
And longitude-ſeeking is hunting the wind.

Chorus.—Then lay by your books, lads, &c.

If we ſtudy at all, let us ſtudy the means
To make ourſelves friends, and to keep them when made;
Learn to value the bleſſings kind Heaven ordains—
To make other men happy, let that be our trade.

Chorus.—Let each day be better than each day before;
Without pain or ſorrow,
To-day or to-morrow,
May we live, my good lads, to ſee many days more."

Travels through the Southern Provinces of the Russian Empire, performed in the Years 1793 *and* 1794. By P. S. Pallas, Councilor of State to the Emperor of all the Ruſſias, &c. Embelliſhed with many Plates. Tranſlated from the German, without Abridgment, by Francis Blagdon, Eſq. 12mo. 2 vol. Pp. 704. Ridgway. 1803.

THE original travels of Pallas were noticed much at length in ſome of our early Appendices; and we have, therefore, only to obſerve, in reſpect of the preſent edition, that the tranſlation is correct, and that it is printed and embelliſhed, with the ſame neatneſs and elegance, as the preceding volumes of Mr. Blagdon's collection of voyages and travels, to which the public is indebted for the ability to obtain, at a trifling expence, works not before to be acquired but at a very conſiderable coſt.

Mooriana: or, Selections from the Moral, Philoſophical, and Miſcellaneous Works of the late Dr. John Moore. Illuſtrated by a new biographical and critical Account of the Doctor and his Writings; and Notes hiſtorical, claſſical, and explanatory. By the Rev. F. Prevoſt, and F. Blagdon, Eſq. 2 vols. Crown 8vo. Pp. 606. 10s. Croſby and Co. 1803.

Beauties of Dr. John Moore; ſelected from the Moral, Philoſophical, and Miſcellaneous Works of that eſteemed Author, &c. By the Rev. F. Prevoſt, and F. Blagdon, Eſq. 12mo. Pp. 604. Croſby and Co. 1803.

THESE are two editions of the ſame work; the only difference being in the ſize of the paper, and in an advertiſement prefixed to the edition in twelves, in which we are told it is printed in a cheaper form "*for the uſe of ſchools and young perſons.*" But in ſelecting the beauties of any author for the uſe of ſchools the greateſt care ſhould be taken to expunge every objectionable, or even doubtful, paſſage. Such care, however, has not been diſplayed in the ſelection before us, or the following paſſage would certainly have been expunged.

"FIGHTING FOR ONE'S COUNTRY.—Do you not think fighting for your king is fighting for your country?"

"Very often it is juſt the reverſe; fighting for a bad king, I conſider as fighting againſt my country."

"Yet, you muſt acknowledge that kings reign by the appointment of God; and therefore it ſeems a very daring thing in a man to attempt to dethrone them."

"The peſtilence is by the appointment of God, yet we uſe every means in our power to drive it out of the land."

Now there is neither *beauty* nor *ſenſe* diſplayed in this paſſage, and the only leſſon to be derived from it by *young perſons* is a leſſon of *rebellion*.—We are ſurprized ſuch a paſſage ſhould have eſcaped the attention of the compilers, who are both of them men of ſound principles, and the laſt perſons in the world to encourage diſaffection. In their future ſelection of Beauties, we are perſuaded, they will be more circumſpect.

The *Life* of Dr. Moore might more properly be termed a panegyric on him and his works. Whoever has read the latter with attention muſt know that they contain much objectionable matter, though certainly much lively deſcription, and many amuſing obſervations. Notes are added to theſe volumes by the editors; they are dedicated to Mr. Angerſtein, and are very neatly printed.

An

An Appeal to the Right Reverend the Archbiſhops and Biſhops of the Church of England. 8vo. Pp. 16. Hatchard, *Bookſeller to her Majeſty!!!* 1803.

OUR audacity in preſuming to recommend ſome venerable Clergymen, who are here termed "our coadjutors and friends," and of whoſe aſſiſtance and friendſhip any man might be proud, as proper objects of promotion to the rank and dignity of Prelates of the Eſtabliſhed Church, is the alledged motive of this *appeal* to the Epiſcopal Bench, which is likely, it is ſaid, to be diſgraced by ſuch company. The only *names* which we remember to have *mentioned* (though we alluded to many others), as calculated to do honour to that Bench, are thoſe of a *Whitaker*, a *Boucher*, a *Daubeny*, an *Andrewes*, and a *Gleig*. And we have very good reaſon to believe that their Graces and their Lordſhips would not think themſelves diſhonoured by ſuch aſſociates. But this zealous Gentleman need not be alarmed, for, we can aſſure him, that our recommendation is not likely to have any great weight with his Majeſty's preſent Miniſters, of whoſe eccleſiaſtical promotions, however, we have not ſpoken in terms of *cenſure*.

This *Appellant* ſays, "there is good ground for believing, that this Review may have hitherto eſcaped the attention of many of your Lordſhips;" but as he does not chuſe to explain what that ground is, we can only anſwer, generally, that *we* have good ground to believe that no ſuch ground, good or bad, exiſts. However the ſtatement of this ſuppoſition ſupplies him with a pretext for informing their Lordſhips, what, if their Lordſhips read the work and ſome of them this man knows *do* read it, it would be the height of inſolence and preſumption in him to ſtate to them, that "the Anti-Jacobin Reviewers have afforded," numerous inſtances, "of corrupt criticiſm, lax morality, and unſound theology." But he, very prudently, declines to "tire their Lordſhips' patience," or to "offend their feelings by a circumſtantial catalogue" of ſuch inſtances. Surely if this conſideration prevented him from detailing the whole of our wickedneſs, in point "of corrupt criticiſm, and lax morality," it was a duty which he owed to their Lordſhips, to the public, and to *himſelf* (to ſay nothing of ourſelves), to detail, at leaſt, one ſolitary inſtance of it. But no, even this would, we ſuppoſe, have tired their Lordſhips' patience and offended their feelings, and ſo after ſolemnly preferring againſt us a charge of the moſt heinous nature, a charge which, if true, would render us utterly undeſerving of all protection, countenance, or credit, becauſe we ſhould be utterly deſtitute of all principle, honour, or honeſty; he does not adduce a ſingle proof in ſupport of it, from the firſt page to the laſt of his pamphlet, but has the daring inſolence to expect that his ipſe dixit will be admitted in lieu of proof! By *corrupt* criticiſm, muſt be meant either ſuch criticiſm as is favourable to impiety, vice, and immorality, according to the proper acceptation of the word; or elſe, as the word is uſed, in reſpect of election, teſtimony, and of other *legal* purpoſes, criticiſm, in which the critic is led, by corruption, bribery, or ſome intereſted motive, to belye his real ſentiments. Now, in whichever of theſe ſenſes the word is here uſed, we dare our aſſailant to produce, from the firſt number to the laſt of our Review, one ſolitary proof of the fact; and we here, in the moſt ſolemn manner, without mental reſerve, or methodiſtical equivocation, declare *it* to be falſe and calumnious, and *him* to be a *wilful* and *audacious* LYAR. We ſhall not ſtoop to defend the uſe of the word *lyar* where it is ſo ſtrictly applicable, but refer our

readers for our ſentiments reſpecting ſuch expreſſions, for which we have authority no leſs than that of ſcripture, "confirmation ſtrong as proof of *Holy Writ*," to one of our late numbers; ſentiments which were honoured with the approbation of ſome of the moſt meek and pious men in his Majeſty's dominions.

So much for our *lax morality* and our *corrupt criticiſm*. As to our *unſound theology* there is not a Diſſenter nor a Methodiſt in the kingdom who would not maintain ſuch a charge againſt us by a hundred arguments, drawn from perverted texts of ſcripture; yet this man, who wiſhes to deſtroy our credit with the Biſhops, and to impeach the ſincerity of our attachment to the Church, and who ſits down for that expreſs purpoſe, only attempts to bring forward *one fact*, which does any thing but prove the juſtice of his aſſertion. This fact was the ſame which was objected to us, by a writer in the Chriſtian Obſerver, under the ſignature *James*, whom we *now* underſtand to be a reſpectable Clergyman of Briſtol, and whom we are, therefore, ſorry, to find contributing his aid to a more than ſemi-methodiſtical publication, particularly, when he knows that the pages of this Review are open to any animadverſions on our own writings, of a decorous and temperate nature. At the cloſe of our laſt number we entered into ſuch an explanation of that fact, as could ſcarcely fail to be ſatisfactory to every impartial and unprejudiced mind. It related to a review, which appeared in a preceding number, of a pamphlet entitled "*Conſiderations on the preſent State of Religion, ſpeculative and practical, in this Country.*" We are accuſed by our preſent aſſailant of "having afforded" our "ſanction to a meaſure, which involves the ruin of the Church, and is pregnant with the moſt fatal conſequences to religion;" becauſe we did not ſufficiently condemn that work; and it is taken for granted, that we approved all that we did not cenſure. Such a concluſion no man who was not bereft of judgment or of honeſty, could poſſibly draw. We utterly diſclaim all ſuch ſanction and all ſuch approbation. Certain it is, however, that the work in queſtion was not cenſured with the ſeverity which it deſerved to incur. The true reaſons for this omiſſion we have fairly ſtated, and it is needleſs to repeat them here. Between us and our aſſailant the public muſt decide. We muſt obſerve, however, that it ill becomes the writer who condemns us for exceſs of ſeverity in general, to cenſure us for too little ſeverity in particular inſtances. Another charge preferred againſt us by the *appellant* is "the unprincipled freedom with which" we "admit anonymous libels upon the moral character of individuals." As he has not condeſcended to ſpecify a ſingle inſtance of this ſort, a general denial of the charge will ſuffice; for, Onus probandi imponitur ei qui accuſat. The ſame anſwer may be given to the unſupported aſſertion, alike ridiculous and falſe, that we "have depreciated the value of character, by diminiſhing (not to ſay deſtroying) its ſecurity." If expoſure and reprobation of vice, however exalted, or however protected, be the means of deſtroying the ſecurity of character, we plead guilty to the charge, and ſhould bluſh to diſavow our guilt. But, it ſeems to our plain unſophiſticated minds, that *virtue* conſtitutes a ſecurity for character that cannot be deſtroyed. A worſe charge remains behind, and one, no doubt, which the ſagacious appellant thought would produce the greateſt effect upon the venerable perſonages to whom he directs his appeal. We have, *horribile dictu!* preſumed to queſtion the infallibility of a biſhop, of a biſhop, too, who once acknowledged that *he was within ſix hours of being born a diſſenter!* If this be really an inexpiable offence,

offence, we have no hopes of abſolution. We are not, indeed, ſo preſumptuous as to expect it, though, we are told, we conſider ourſelves as the "ϕίλτατον φῶς καὶ μονὸς σωλὴς of the eſtabliſhment." If that eſtabliſhment be not *preſerved* by the *light* of the goſpel, it will not be able to ſtand againſt even the *moſt friendly* ſupport of ſuch a defender as this.

What the biſhops had to do with the defence of the *Britiſh Critics* we really ſhould have been at ſome loſs to conjecture, if this ingenious gentleman had not kindly informed us. Thinking that the paſtoral duties of their office are not ſufficient to employ their lordſhips' time and attention, he calls upon them, firſt, "as guardians of public morals" to notice *our* offences in attacking the characters of individuals; and ſecondly "as the diſcerning patrons of literary merit" to chaſtiſe us for our preſumptuous attacks on the Britiſh Critics which "mark our ſpirit and our principles."

"Inſtead of exerciſing that generous emulation of liberal minds, which does homage to excellence, while it endeavours to outſtrip it; theſe men have diſplayed only that jealous oppoſition, which ſeeks to attain a comparative elevation, by depreſſing the credit of a rival. Their machinations, in this inſtance, will prove as impotent as they are diſhonourable. I need not tell your lordſhips, that the conductors of the Britic Critic have eſtabliſhed their character as ſcholars, gentlemen, philoſophers, and divines; and that it is equally creditable to their temper, and their underſtandings, that they have treated their angry aſſailants with quiet diſregard."

Is this a ſop to Cerberus? or is it merely a ſpecimen of that ſpecies of modern rhetoric in the uſe of which Mr. Erſkine is known to be pre-eminently ſkilful? That a man may be a ſcholar without being a gentleman, a gentleman without being a ſcholar, or either or both without being a philoſopher: and a philoſopher, a gentleman and a ſcholar, without being a divine, or a divine without being either, is certainly within the limits of poſſibility. Indeed that man's knowledge of life muſt be very circumſcribed whoſe own experience does not ſupply him with living inſtances of the fact. That the conductors of the Britiſh Critic, however, are *gentlemen* is a truth not ſuſceptible of denial, becauſe one of themſelves, who muſt be a competent witneſs, made an open declaration, to that effect, laſt year, in language not very diſſimilar to that employed in this notable extract. Nor have we the ſmalleſt heſitation in expreſſing our acquieſcence in the juſtice of the appellant's praiſe, as applied to the principal conductor of the Britiſh Critic, Mr. ARCHDEACON NARES, who is certainly an accompliſhed ſcholar and a ſound divine, and as incapable of ſounding forth his own praiſes, as of writing the pamphlet before us. But let no man of a different deſcription preſume to take ſhelter beneath the wing of *his* reputation. The *forbearance*, in one reſpect, has been on *our part*. But *verbum ſat*. We ſhall not, very eaſily, be provoked to withdraw it. Two points this writer would have done well to aſcertain, before he penned the foregoing paſſage. Firſt, whether or no that *quiet diſregard* (precluding, of courſe, all complaint and remonſtrance) to which he adverts had been ſtrictly obſerved; and ſecondly, whether in complimenting, indiſcriminately, all the writers in the Britiſh Critic, and condemning, as indiſcriminately, all the writers in the Anti-Jacobin Review, he would not be guilty of ſelf contradiction as well as of flagrant injuſtice. We ſhall briefly obſerve to him, that here he has betrayed either groſs ignorance, or wilful perverſion.

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The catalogue of our crimes is not yet complete, for another weighty charge exhibited againſt us is that we "have poured abuſe upon the adminiſtration of" our "country." That is, we have been guilty of the horrible preſumption of thinking, and perhaps of declaring, that all the wiſdom and talents of the kingdom are not concentrated in the preſent cabinet; that the peace of Amiens was neither glorious, nor honourable, nor ſafe for *this* country; ſince it neither gave us "indemnity for the paſt" nor "ſecurity for the future;" that Mr. ADDINGTON was not ſo able a *Premier* as Mr. PITT; nor Lord HAWKESBURY, notwithſtanding "his hereditary diſpoſition to office," quite ſo great a ſtateſman as Lord GRENVILLE. Without purſuing the *compariſon* farther, we may poſſibly have thought that Lord ST. VINCENT is not the *very beſt* firſt Lord of the Admiralty that could have been ſelected; and that ſome of the young gentlemen, who have been ſent to foreign courts, in the capacity of ambaſſadors at this moſt critical and moſt awful period, would have been more innocently, if not more *profitably*, employed at home, in directing a pack of foxhounds, or in tranſlating ſome favourite claſſic. For ſuch miſdeeds we have nothing to alledge, by way of palliation or excuſe; but we humbly ſubmit, that while theſe ſins were ſo ſtrongly urged againſt us, it would have been but fair to throw into the oppoſite ſcale our meritorious conduct (for ſo this aſſailant muſt think it) in ſupporting, almoſt *alone*, the *principle* on which the preſent miniſters came into power. Be that as it may, we are hardened in our iniquity, and ſhall proceed in *thus* "miniſtering to the worſt paſſions of the human heart, and *even treading upon the brink of the pillory.*" And, which may appear ſtill more ſtrange to *ſome* of our aſſailants, we would rather be *blood-hounds* whoſe province it is to run down *aſſaſſins* and bring them to *juſtice*, than *Treaſury ſpaniels*, who, without a will, a word, a thought of their own, baſely *lick* themſelves into favour and affluence.

At the cloſe of his pamphlet the appellant feels it neceſſary to apologize for not prefixing his name to it, on the *ſole* ground that its ſuppreſſion may imply a want of reſpect for the epiſcopal bench;—this he repreſents as "the only imaginable ground." With all due deference, however, to his ſuperior penetration, we venture to aſſert that to a more upright and intelligent mind, it would have occurred, that where charges of a moſt ſerious nature are preferred againſt any ſet of men, without a ſingle proof to ſupport them, and reſting therefore excluſively on the credit of the accuſer, it is an indiſpenſible duty, in the party who brings them forward, to avow himſelf, that the public may know whether he be deſerving of credit.—Reſpect for the *public* then ſhould have led him to diſcloſe his name. The biſhops, too, had a right to expect it, ſince one of the moſt learned and moſt able of that venerable body, had not ſcrupled, in a valuable publication of his own, to ſpeak in terms of commendation of that very work, which he is here told contains nothing but a maſs of wickedneſs and profligacy; of "lax morality, corrupt criticiſm, and unſound theology," all of which, it is evident, had eſcaped his lordſhip's attention.

As to *ourſelves*, we aſſure our aſſailant, we do not "complain." It is to us perfectly immaterial, whether the work proceed from an Hoſpital in Weſtminſter, a Sunday School in Somerſetſhire, or the cloſet of an extemporaneous preacher within a few miles of the metropolis. If we really be lax in our morals, corrupt in our criticiſm, and unſound in our theology; if we really do miniſter to the worſt paſſions of the human heart, and

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aim "under the garb of friends an exterminating blow at the vitals" of the church; we deſerve, not merely the "ſmile" of a fanatic, and the "pity" of a miniſter, but the execration of every honeſt man, and even death itſelf; and whether we receive it, for ſuch crimes, from a ſtab in the dark, or from the more open attacks of an enemy, is to us a matter of as little importance, as it evidently is to this writer himſelf.

MISCELLANEOUS.

Missionary Society.

TO THE EDITOR.

Sir,

I HAVE attentively peruſed the defence of the Miſſionary Society, contained in your laſt Number, againſt the ſtrictures which in your Magazine for December laſt were paſſed upon that inſtitution. And although I am ready to admit that its leaders perſuade themſelves that they are rendering the moſt important ſervices to mankind, yet I think it clear, from their own conceſſions, that ſociety has much miſchief to apprehend from their blind and miſguided zeal. It is plain that their grand object is *proſelytiſm*; an object than which nothing can be more calculated to inflame the paſſions, to ſubdue the reaſon, and to hurry men into the inconſiderate adoption of meaſures, the tendency and conſequences of which it is impoſſible to foreſee. I am not to be underſtood here as undervaluing the important, the more than ever neceſſary duty, of endeavouring to check the progreſs of vice, by oppoſing to it the mild and ſalutary influence of Religion: but the grand aim of theſe miſſionaries is to make converts to their own particular faith. Without adverting to their original deſign of ſpreading Chriſtianity among the heathen; a deſign which might have been much more ſafely and beneficially purſued by aſſiſting, with their funds, the Society for promoting Chriſtian Knowledge; it ſeems that their moſt animating projects, and thoſe in purſuit of which their numerous tracts are chiefly diſperſed, are the diſſemination of their religious principles at home, and the overthrow of popery abroad. With regard to the firſt, it is obviouſly expedient for them to ſpeak with ſome kind of reſerve; but from the very compoſition of the ſociety it is but too clear, that the principles which they ſeek to inculcate, though by them denominated the principles of the Chriſtian Religion, are not thoſe of the Church of England; out of which I know of no ſtandard of Chriſtian principles in this country. The ſociety we are told was formed, about ſeven years ſince, by a conſiderable number of ſerious individuals, conſiſting partly of Clergymen *connected with* the Eſtabliſhment (a term clearly importing that they cannot be called Clergymen *of* the Eſtabliſhment), diſſenting Miniſters of various denominations, and laymen in both communions. "The bond of union between theſe ſeemingly heterogeneous characters is declared to be an agreement "to lay aſide, or rather to keep out of ſight, the diſtinctive principles of their reſpective ſects." It is not therefore to be expected that while, for the ſake of mutual concurrence, they *keep out of ſight* the diſtinctive principles which they reſpectively poſſeſs, they ſhould promote the principles which

which none of them really poſſeſs—the genuine principles of the Church of England. It is much rather to be apprehended that their animating principle is hoſtility to that Church. I know, indeed, that ſome of them, deſirous of obtaining the confidence and ſupport of certain members of the Eſtabliſhment, have profeſſed a firm adherence to it, in all their views and exertions. But how can this profeſſion be reconciled with the titles of the books which in their late report, they undertake to circulate. Among thoſe books, excepting the Holy Scriptures themſelves (to which all ſectariſts profeſs to appeal), is there one which is recognized by our Church? Inſtead of the Church Catechiſm, we here find thoſe of Dr. Watts and the Aſſembly. And, next to "the Eſſay," which has not come within my obſervation, and of which therefore I cannot ſpeak, the work which the ſociety ſeems moſt eager to circulate at home and imitate abroad, is that grand code of methodiſtical fanatiſm, the Evangelical Magazine. Of a ſimilar ſtamp we may fairly ſuppoſe the tracts to be, of which theſe miſſionaries circulate half a million of copies yearly. (For I underſtand *this* to be the number in circulation, inſtead of a million and a half, as ſtated in your Magazine). The circulation of ſo much ſchiſm and fanatiſm muſt ſurely be fraught with the utmoſt danger to the Church, and I cannot conceive in what manner the preſs can be more miſchievouſly employed than in thus undermining our religious eſtabliſhment, the fall of which muſt inevitably be attended with the ſubverſion of our civil inſtitutions.

Beſides the diſtribution of tracts, one of the means avowedly reſorted to by this ſociety is, *village-preaching*; a term of decidedly methodiſtical import. The *Miniſters of Chriſt* who are employed in this occupation, and who to judge from the compoſition of the ſociety, have probably aſſumed that title without epiſcopal authority, are ſaid to be aſſiſted by profeſſed *laymen*. From ſuch inſtruction, what can be expected but the increaſe of fanaticiſm? In juſtification of theſe wild and irregular proceedings, the miſſionaries, as they term themſelves, ſay that "as we diſcovered ſo much zeal for the converſion of the heathen abroad, it was equally our duty to adminiſter inſtruction to thoſe at home, ſeeing it was very manifeſt that in many towns, villages, and hamlets, the poorer part eſpecially of the inhabitants were as ignorant of the Chriſtian Religion as the natives of Otaheite or of Africa." If this were a true picture of any part of the country, would it not be the beſt remedy for the evil to perſuade the people to go regularly to church? where elſe can they be better inſtructed in their duty? where elſe can they join in more excellent prayers? where elſe can they find a form of devotion comparable with the Liturgy of the Eſtabliſhment? But really to judge from the language of theſe Miſſionaries, it would be impoſſible to ſuppoſe that any Churches were open, or that the people had any other opportunity of worſhipping God than that which is afforded them by this heterogeneous ſociety.

One part of the *Defence* is too curious to be paſſed over in ſilence. In refutation of the charge, "that under theſe meaſures of oſtenſible benevolence were concealed motives and plans of a ſeditious tendency, and hoſtile to the intereſts of government," it is ſaid, "I have never heard a political ſubject introduced (meaning at the meetings of the ſociety), and I believe no ſociety in the world is leſs acquainted with the political principles of its members than ours:" and does the writer of the *Defence* conſider this as a ſufficient proof or ſecurity that the Miſſionary Society is not or may not be ſubſervient to plans of a ſeditious tendency? Does he think that, particularly

larly in times like theſe, the minds of men can be a perfect blank on political ſubjects? that there is no neceſſity of inculcating into them good and loyal political principles? Or is he of opinion that loyalty is an unneceſſary virtue, or no virtue at all? Has he forgotten that the Holy Scriptures are very careful to teach men their duties as ſubjects, and can he perſuade himſelf that the expounders of thoſe ſcriptures—that the *Miniſters of Religion* can be juſtified in neglecting, in turn, to enforce thoſe duties, on the performance of which depend the peace and good order of ſociety? Having ſeriouſly deliberated on theſe topics, he will ſcarcely be diſpoſed again to boaſt that "no ſociety in the world is leſs acquainted with the political principles of its members than ours."

A ſecond grand object which engages the attention of the Miſſionary Society, is nothing leſs than the ſubverſion of popery in thoſe countries where that religion is eſtabliſhed, and more particularly in France. In purſuit of this object, to judge from the "Report concerning the ſtate of religion in France," the miſſionaries which have been ſent to that country have met with great encouragement and even ſucceſs. They have (according to the Report), been patronized by members of the Legiſlative Aſſembly—they have been "received with cordiality by perſons of reſpectable ſtation and influence." Nay, ſtrange to tell, an Italian Biſhop has, in their favour, been treacherous to the church of which he continues to be a dignitary; and "feeling ſtrongly on account of the abominations of popery, appears ready to lend his utmoſt aſſiſtance to diffuſe the purer principles of the Proteſtant faith!"

Abhorrent as I am from the abuſes, the errors, and indeed the very ſpirit of the See of Rome, I cannot refrain from reprobating as illegitimate and as highly miſchievous the endeavours, which are here avowed, to ſubvert the religion of that See in Roman Catholic countries. What right have we, as Proteſtants, to diſturb the religious eſtabliſhments of other countries? What ſhould we ſay, if the Papiſts were to ſend their miſſionaries here in order to convert us to their faith, and to reſtore its preponderance in this country? And however convinced we may be on ſolid grounds that ours is the true religion, they are, doubtleſs, equally ſo on grounds which they imagine to be ſolid, with regard to their's, and as there is no umpire to decide between us, nothing remains but for us reſpectively to leave each other in the undiſturbed enjoyment of our ſeveral profeſſions. One of the charges which we have been accuſtomed to make againſt the partiſans of the Romiſh Church has been, that they were actuated by an inſatiable deſire to make proſelytes. Let us take care not to incur a ſimilar charge.

It is a very ſerious matter to attempt the overthrow of the Religious Eſtabliſhment of a country, whatever it may be. When the ancient ſentiments and habits of a people, in regard to religion, are diſturbed and unſettled, it is impoſſible to ſay what conſequences may enſue, and it denotes the groſſeſt ignorance of human nature, and the utmoſt degree of preſumption to ſuppoſe that it is in the power of any ſet of men, particularly in a foreign country, to regulate the future condition of that people. Suppoſing that the Miſſionary Society were to ſucceed in ſubverting the Papacy, are they certain of being able to ſubſtitute any other religion in its place? Nay, are they prepared to ſay, what is the religion which they would wiſh to be thus ſubſtituted? It is difficult, indeed, to aſcertain what is the preciſe religion which they ſeek to propagate, and to which they give the term of *pure Chriſtianity*.

Chriſtianity. Certainly it is not that which at the Reformation took place of the corruptions of the Church of Rome. The Reformed Church preſerved the Hierarchy, while it corrected abuſes, and it continued to be, what the Church of Chriſt always had been, from the days of the apoſtles, *Epiſcopalian.* But the Miſſionary Society, far from conſidering epiſcopal authority as neceſſary for the exerciſe of the functions of the miniſtry, ſeems to think itſelf fully authorized to confer Holy Orders. For it is propoſed "to ſelect a few young men of the French nation, whoſe hearts may be inclined to the ſervice of God, for the purpoſe of giving them ſuch full and appropriate inſtructions as may fit them for the Chriſtian Miniſtry in their own country." It will not be pretended that the interference of a Biſhop was here dreamt of, as neceſſary to authorize theſe young men to aſſume the character of Chriſtian Miniſters. Indeed, the whole of the *Defence* and of the *Report* proves that it is not an *Epiſcopalian*, and, of courſe, not an *Apoſtolic* Church, which the miſſionaries ſeek to plant, either in the heathenith or in popiſh countries. What then is the form of Chriſtianity which, under the denomination of *pure*, they wiſh to propagate? It is plain that on this important point they are not, nay more, they never can be, agreed among themſelves. Were they arrived at the ſummit of their wiſhes; had they accompliſhed their grand object, the fall of the Romiſh church, and did it depend upon them to erect another church in its place, they would quarrel among themſelves, reſpecting the form of the edifice. Although, for the purpoſe of oppoſing what is eſtabliſhed, they "conſent to lay aſide, or, rather, to *keep out of ſight* the diſtinctive principles of their reſpective ſects;" yet ſhould they ever come (which heaven forbid!) to found a religion, their *diſtinctive principles* would no longer be kept out of ſight; each ſect would be juſt as zealous in promoting its own peculiar tenets, as they all collectively are in attacking what they all diſapprove; and the ſociety, which is conſolidated, not by harmony of ſentiment—not by congeniality of principle, but ſolely by the purſuit of a common object would be reſolved into its original and diſcordant elements.

I am, Sir, &c.

A MEMBER OF THE CHURCH OF ENGLAND.

SUMMARY OF POLITICS.

A STATE of *ſuſpence* has often been repreſented as one of the moſt painful to which the human mind can be ſubjected; and ſuch a ſtate has it been the lot of the Britiſh nation to experience from the ninth day of March to the preſent hour, a period of nearly ſeven weeks!—It appeared to us, and we believe to every thinking man in the kingdom, who is not a member of the Cabinet, that his Majeſty's miniſters muſt have fixed the *terms* from which they would not recede, in their difference with the Corſican Conſul, before they adviſed his Majeſty to ſend a meſſage to the Houſes and to embody his militia, a meaſure recourſe to which is only allowed by the law, in caſe of a threatened invaſion of the country, or other imminent danger. Under this impreſſion, we conceived it impoſſible that even a month ſhould elapſe without obtaining a deciſive anſwer from the Conſular Court at St. Cloud, or without the adoption of ſome deciſive line of conduct on the part of the Britiſh Government. We know, indeed, that

that it was the intereſt, and would, therefore, be the wiſh and the determination of the Conſul to protract the negociation, until his ſchemes ſhould be more nearly approached to maturity; but we gave our miniſters credit for knowing, ſtill better than ourſelves, his character and deſigns, and conſequently expected that they would no longer be dupes to his profeſſions or his arts. There can only be one poſſible caſe in which this indeciſion and delay would be productive of a beneficial effect; a caſe, which would beſpeak a criminal neglect in one department of the ſtate; we mean in the event of our not having a fleet in ſufficient forwardneſs to annoy our enemy or to protect ourſelves. This, however, will form the ſubject of future conſideration, when the miniſters ſhall have explained their conduct to Parliament.

Meanwhile the French have not been idle. Though through the medium of their proſtituted prints, they have denied the exiſtence of extraordinary preparations in the ports of Havre, Saint-Maloes, and Breſt, a denial which ſome of our own periodical writers have ſtupidly repeated as deciſive of the fact, they have paſſed unnoticed the aſſemblage of troops in the Low Countries and in French Flanders, and the vaſt collection of boats in the canal which connects Dunkirk with Bruges and Oſtend, and thence opens an eaſy communication with Holland. 'Tis from that quarter that the principal attacks againſt this country will be directed. Though their deſtined expedition to Louiſiana has alſo been ſuſpended for a time, leſt it ſhould be ſtopped in its paſſage by our ſhips, ſeveral veſſels have ſailed from the different ports of France, with troops for the colonies; and it is even a doubt with us whether ſome of theſe are not bound to the *Brazils*.—Arthur O'Connor, too, whoſe abſence in *Italy*, and recent return to Paris, our readers may recollect to have ſeen announced in the Paris Papers, *has actually been in Ireland*, with his fellow-traitor, *Emmett*, engaged in an occupation congenial to his ſoul, raking up the embers of rebellion, and labouring to blow them into a flame. 'Tis a melancholy fact, that he found that devoted country but too ripe for his purpoſe, and there cannot exiſt a doubt that it will be one of the firſt objects of attack, in the event of a war. We are ſorry to ſay, that we know more of the ſtate of Ireland, than our loyalty to our ſovereign, and our attachment to our country, will allow us to proclaim to the world. The fact of O'Connor's viſit, muſt, we ſhould ſuppoſe, be known to Lord Hardwicke, and conſequently to the miniſter, but his ſafe return to Paris ſufficiently ſhews the diſpoſition of the peaſantry of Ireland, and the facility with which the vigilance of the government is eluded. Meaſures, prompt, vigorous, and deciſive, can alone reſtore Ireland to a ſtate of comparative ſafety.

If it were poſſible for any thing to exceed in falſehood and audacity, the various attacks on our king and country, which have appeared in the Conſular Gazette *ſince the peace*, the manifeſto of Buonaparte in the Hamburgh Correſpondenten of the 1ſt of April, would exceed them all. In that manifeſto, inſerted by the *expreſs command* of the French Conſul, iſſued with that deciſive tone which proves, beyond a doubt, his reſolution to exerciſe ſovereign power over the independent Senate and city of Hamburgh whenever it may ſuit his purpoſe ſo to do, there was a *perſonal* attack on the virtuous monarch of theſe realms, of a nature at once ſo baſe, ſo daſtardly, and ſo malignant, as could, we ſhould ſuppoſe, have proceeded only from the black heart of a determined regicide. Time was when every Britiſh ſubject would have ſtarted up as one man to revenge ſuch a daring and profligate inſult on their beloved ſovereign; but in theſe ſpiritleſs, peace-loving

ing times, all virtuous and manly feeling ſeems to have given way to certain degenerate and baſtard ſentiments of cowardly *prudence*, foreign from our iſle, and repugnant to the generous nature of its former inhabitants. Far from being diſpoſed to reſent this inſult to their ſovereign, the *patriotic* writers of the preſent day have not deemed it even worthy their notice. The nation, however, which will tamely ſubmit to ſuch inſults and threats as that manifeſto contains, muſt never more aſſume a character of greatneſs, nor expect to meet with diſtinction or reſpect, from the other nations of Europe! Never ſurely was ſuch a violation of the laws and uſages of nations exhibited as in the circumſtances attending this extraordinary paper; whether we conſider its contents, or the peremptory order for its inſertion in a foreign gazette. It is ſufficiently clear that his Conſular Majeſty is diſpoſed to exerciſe, by anticipation, that univerſal ſovereignty to which his ambition has long aſpired, and of which it has never loſt ſight.

In our laſt number, we defended ourſelves from the falſe imputation caſt upon us of a ſanguinary diſpoſition, as evinced in our wiſhes for a new war with France. Since that time, however, a writer in a paper known to be ſubject to the nod and beck of the treaſury, has had the aſſurance to talk, with a delicacy and refinement of language peculiar to himſelf, of Mr. Windham and his *blood-hounds*. His ſubſequent aſſertion that this foul and contemptible libel was not written by a near relative of the miniſter was a work of ſupererogation, for it was eaſy to perceive that a thing ſo vulgar and ſo wretched could not claim a *gentleman* for its parent, nor riſe, in its paternal pretenſions, ſuperior to the level of a *ſtrolling player*. If to be jealous of the honour, ſolicitous for the intereſts, and anxious for the ſafety, of our country; if to regard the Firſt Conſul of France, as the moſt inveterate enemy of Great Britain, and to endeavour to rouze the ſpirits of our countrymen, to put them on their guard againſt his inſidious deſigns, and meditated attacks; if this be the characteriſtic of a *blood-hound*, the appellation may be fairly applied to us. Nay, we repeat, what we have advanced in a former part of this number, that we would rather be a *blood-hound*, whoſe proper province it is to diſcover aſſaſſins and to bring them to juſtice, than a *Treaſury ſpaniel*, who without a word, a thought, a will of its own, fawns and licks itſelf into favour and affluence. But periſh the groveling and contracted mind, that, at a criſis ſo awful and momentous as the preſent, which calls for the united efforts of every heart and hand in the kingdom, can fix its attention on ſuch paltry objects.

It is with infinite concern, in the preſent perilous ſtate of public affairs, that we find the negotiations with Mr. Pitt for the return to office of himſelf and his former aſſociates in power, have been broken off. If it be true, as aſſerted, that Mr. Addington refuſed to act with Lord Grenville and Mr. Windham, he is a much bolder man than even we believed him to be. At all events, he has taken upon himſelf the moſt dreadful weight of reſponſibility that ever reſted on the ſhoulders of a miniſter; while he has left the nation to deplore the want of that vaſt combination of talents and of knowledge which can, we are perſuaded, alone reſcue this country in particular, and Europe in general, from the horrible precipice on the brink of which they now ſtand. At no period of our hiſtory was a broad, firm, and able adminiſtration, acting upon principles, clear, fixed, and deciſive, ſo imperiouſly neceſſary, as at the preſent moment, when the ſtate of Europe hangs ſuſpended by a ſingle thread!

April 22.

APPENDIX

TO VOLUME XIV.

L'Univers, Poëme en Proſe, en douze chants. Suivies de Notes et d'Obſervations ſur le Syſtème de Newton, et la Théorie Phyſique de la Terre. Orné de Figures d'après Raphael, Le Pouſſin, Fuſeli, le Barbier; avec Vignettes d'après Monnet et Lejeune. The Univerſe, a Poem in Proſe. 8vo. Pp. 478. Paris. 1801.

A Frenchman is, and always has been, the *Frere Fa-tutto* of Voltaire. The late ſucceſſes of his nation have not contributed to make him think leſs of his *capabilities*. At preſent there is nothing which the thouſands and ten thouſands of Gallican *Savans* do not imagine within their graſp. They aſſume an uncontrouled command over both the moral and the phyſical world. Nature in their hands is compelled to take what form they pleaſe, and kingdoms and governments are the mere play-things of their caprice. Kings diſappear, and reappear at their command, and the Supreme Ruler of heaven and earth exiſts or is annihilated at their *will*.

The peruſal of the work now before us irreſiſtibly called forth theſe reflexions. The nameleſs author informs us that he means "to paint the UNIVERSE, phyſical, moral, political, and religious!" And this complete whole of phyſical, moral, political, and religious truths, which is to enlighten and reform mankind, is contained within the ſmall compaſs of a comparatively ſhort *poem!* if it can be called a poem. This is Frere Fa-tutto himſelf, or we are much miſtaken.

The "Univerſe," a poem, *in proſe*, approaches nearer to that ſpecies of compoſition to which our anceſtors gave the name of *myſtery*, than to any other thing we can at preſent recollect. Here, we have the Supreme Being, the Genius of Evil, Nature, the Genius of Fire, the Genius of Water, Chance, Melancholy, Seduction, Hope, Imagination, Repentance, Diſguſt, Tritons, Nereids, Naiads, &c. &c. with a few epiſodical men and women. This numerous Damatis Perſonæ the author brings into action, but reſerves a very ample portion for himſelf in the performance. We are almoſt induced to believe that he had ſeen Milton's Paradiſe Loſt, in what Johnſon terms its "*ſeminal* ſtate;" that is to ſay, when it aſſumed the form of a dramatic myſtery, in which Lucifer, Michael, Adam, Eve, the Serpent, the Evening Star, Heavenly Love, Death, Labour, Sickneſs, &c. &c. were all to play their parts. Whatever may be in this, after a peruſal of the work, we can diſcover in it neither taſte, genius, nor judgment. It has become too much the faſhion in the preſent age to lead (we think) the muſe aſtray, to make her the organ of pure ſcience, or of a kind of metaphyſical ſentiment, which, if it ſpeak to any thing,

ſpeaks only to the underſtanding. Authors, in every reſpect ſuperior to the preſent writer, have failed by thus applying poetry to unſuitable ſubjects; and though, from a diſplay of talent, their works are read, their reign is ſhort, the novelty ſoon paſſes away, and, as novelty was their ſole attraction, that cannot long ſtand againſt nature and paſſion, the eternal and legitimate allurements of poetry. The preſent author has employed a ſort of mongrel mythology, compoſed of the moſt heterogeneous parts, into which are enliſted the creatures of philoſophical abſtraction, perſonifications of the paſſions and affections, and the divinities of ancient paganiſm. It is needleſs to ſay what impreſſion this will make on a reader of the ſmalleſt taſte.

Were we to enter into any thing like a minute analyſis of this work, we ſhould be obliged to extend our remarks far beyond the bounds which its inconſiderable importance demands. It may be ſufficient therefore to ſay that, after a long, and in ſome parts an odd invocation (he has left us uncertain whether it is to his wife or his miſtreſs), the author ſets out with painting the abode of the *Supreme Being*. That Being deſcribes his works, and ſends the miniſtering ſpirit to the *abode of ſouls*, to unfold "to their *eyes*" the wonders of the world they were about to inhabit. The *Genius of Order* comes, "terror painted in his countenance," to announce that the *Genius of Deſtruction* had meditated the overthrow of all that had been made. In the 2d Book (or Chant) the latter genius, mortified at being only a ſubaltern, enters into open war againſt the Moſt High, and is totally defeated. In the 3d, he changes his plan. Not being able to dethrone the Almighty, he determines to annihilate man; and for this purpoſe to employ the *Genius* of *Fire*, the *Genius* of *Water*, and *Chance*, whom he terms "the *ſlaves* and *rivals* of the Eternal." The Genius of Fire firſt makes the deſtructive experiment. *Seduction* and *Imagination* are, in the 4th, ſent Embaſſadors to the Genius of Water, and prevail upon her to lend her aſſiſtance to the extermination of mankind. The deluge takes place, the ark is built, and by this means the utter deſtruction of the human race is prevented. *Chance*, in the 5th, next makes *his* attempt; addreſſes the great Creator in a very flippant ſpeech; tells him to reign quietly as a ſubordinate over his (Chance's) creation, and not force him to create other worlds. Being permitted by the Moſt High to create his threatened worlds, he does, as the ſatiriſt ſays of Blackmore's Meſſiah, make "damned work" indeed, and flies in confuſion from the divine preſence. In the 6th, the diſorders ariſing from theſe various attacks are amended. The Genius of Fire, and the Goddeſs of the Waters, having conceived a reciprocal paſſion, join to repair the ravages they had made. We extract a ſhort ſketch of their amours:—

"The Sun (or Genius of Fire) when he approaches the palace of his miſtreſs, lays aſide all uſeleſs ſplendour; he only preſerves a luminous glory, which marks his raviſhing form. Placed by the ſide of the goddeſs, ſhe envelops him in a veil of exhalations, ſprung from the boſom of flowers in the firſt days of ſpring, and impregnated with their delicious perfume.

Although

Although apparently of the fineſt texture, yet imagination herſelf cannot penetrate it; it is woven by the hands of the Gods to conceal them from her eyes. The beautiful Iris is the firſt-born of their ineffable paſſion. She ſpreads to the eyes of mortals her light ſcarf, to announce that her parent divinities, now united by love, join in the embelliſhment and conſervation of the globe. Her ſiſter, the alert Aurora, joins to the ſplendour of her father the form and attractions of the Goddeſs of the Waters. The timid twilight ſtill bears on his forehead the bluſh which tinged the faces of the guilty in the preſence of their Judge, and which embelliſhed the boſom of Amphitrite when ſhe received the firſt kiſſes of her lover. The ſpring is likewiſe the fruit of their careſſes; the ſpring with roſy wings, and robe of tender green, ſprinkled with primroſes and violets, whoſe airy form is compoſed of ſolar heat, and the delicious freſhneſs of water; the ſpring, whoſe charms inſpire genius, and recall to the ſweet enjoyments of nature minds blaſted by factitious pleaſure.

"The God of Day quits his miſtreſs with regret, and from the laſt tender embrace, which ſeals their vows of eternal love, ſprang the Nimphéa adored by mortals: he ſpreads on the boſom of his mother his leaves in the form of a heart, and raiſes towards his father a ſtalk adorned with flowers, whoſe golden calix imitates the ſolar diſk.

"The Genii of Fire, who accompanied the God to the palace of his miſtreſs, and the amiable Nereids who compoſed the Court of the Goddeſs, did alſo enjoy the ſweets of love. Their union produced the fiery meteors who delight to dance along the ſolitary margins of peaceable lakes," &c. &c. Pp. 161, 162, 163.

After ſome more of this love and *procreation*, the book concludes with the jealouſy of the deſerted Madam Luna:—"She turns pale while, peeping from between two clouds, ſhe beholds her unfaithful paramour, forgetful of their celeſtial loves, deſcend to the palace of Amphitrite." P. 165. Elijah Darwin has certainly conferred a double portion of his ſpirit on this Eliſhah.

The 7th Book contains a more incongruous mixture. There we have a delineation of the Golden Age, blended with the horrors of the French Revolution. What the French Revolution *has been* and *is* every body knows: it remains for us, to bring our readers acquainted with our author's golden age. Two ſhort extracts will ſhew in what he imagines ſupreme earthly happineſs muſt conſiſt. "Seducing pleaſure! ſpread before the eyes of men a veil of roſes, to hide from them that time which is no more, and an alarming futurity; let the *preſent*, devoted ſolely to thee, be to them *eternity*." P. 166. To convert this voluptuous ſentiment into the moſt daring impiety, it is pronounced by the Supreme Being! The next extract, though it points the ſame way, is ludicrouſly French. Speaking of muſic, as an eſſential in the golden age, he ſays, "Often aſſiſted by her amiable ſiſter *La Danſe* (for every thing here is perſonified) ſhe animates and directs the ſteps of age, and communicating to the feeble limbs the moſt rapid movements, makes the old man *ſhorten eternity*." P. 187. Delightful moraliſt! to thee, and to thy diſciples, beyond the *Opera* there can be no *Heaven*. We had almoſt forgot to remark that the golden age

puts the writer in mind of the Conſular Millennium, and ſo he gives this non-deſcript Ruler a daſh of whitewaſh as he paſſes along." At preſent the dawn of happineſs begins to ſmile upon us—Peace, conducted by a *beneficent Genius*, has produced a calm upon earth. Away then muſe! with thy fears, and deign to inſpire me," p. 170. The muſe, who is of celeſtial origin, may have no fears, but mortal man trembles, as he feels that his ſituation under this Conſular Millennium is bad, and every day likely to be worſe. Towards the concluſion of this Book (or Chant), he turns from the picture of the golden age to ſubjects the moſt gloomy and horrible, to the ſcenes of the French Revolution. He deſcends, in the 8th to the regions of the Genius of Deſtruction. Every thing here is delineated with the moſt ſombre pencil. All at once, the Genius of Deſtruction " ſtamps in rage," at ſeeing man, after all the evils which he had been permitted to inflict on him, enjoying his exiſtence. He therefore aſſumes the form of *Diſguſt*, and proceeds, under that diſguiſe, to embitter the peace of mankind. The 9th and 10th Books contain a narrative or epiſode to diſplay the effects produced by the Demon of Diſguſt. *Tubal* is tired of his wife, and becomes enamoured with the ſpouſe of his brother. To enjoy her, he murders that brother, and is for a long time a prey to remorſe. But, after a continued occupation in laborious induſtry, he gets rid of ennui, diſguſt, and remorſe, and he, and his *Selima*, (who pardons his infidelity, and the murder of his brother), live in the full enjoyment of paſtoral happineſs. It is to be obſerved that this epiſode, which runs through two books, and is more calculated for common readers than any of the reſt, is made to impreſs on their minds that by the help of occupation, the recollection of evil deeds may, muſt, and ought to be baniſhed, and that peace of conſcience may, and will be enjoyed after the perpetration of the moſt enormous crimes! In the 11th book, the Genius of Evil, diſappointed in his attempts to dethrone the Supreme Being, or to annihilate the creation, and not contented with having introduced murder, with all its attendant atrocities, is determined to blaſt human happineſs by *falſe glory*, the *ſpirit* of *party*, *ignorance*, *voluptuouſneſs*, *ſuperſtition*, *fanaticiſm*, *atheiſm*, and violent paſſions of every kind. Theſe are all dreſſed up in their allegorical garments, and let looſe on mankind. The world will be apt to think that the head-quarters for this diabolical aſſemblage might, with the utmoſt propriety, have been fixed at *Paris*. But no, the author has made his Prince of Darkneſs chuſe what he would perſuade us is a much more appropriate ſpot for his diabolical divan. He has not directly given it a name, but it is deſcribed ſo plainly in *Gallic* characters, that it cannot be miſtaken.

" At the extremity of the Continent (ſays the Prince of Darkneſs), there is a country covered with eternal fogs, which hide from it the pure face of heaven. The foaming billows rage againſt it, as if to annihilate that *iſland*, odious to Nature. The ſtormy winds, obedient to her voice, heap up the vapours of the ocean, and cover it on every ſide. They diſperſe them in the form of hideous fantoms on the moiſt rocks. This is the place which

which I have choſen for our reunion; the place which I will prefer in after times, when I ſhall deſcend upon the earth to inſpect your deeds. It is there that we ſhall meet to conſult on the execution of our plans of ruin and deſtruction. It is on that land, fertile in ſanguinary beings, that you will find men always ready to ſecond us, men who place their felicity in the misfortunes of nations. They will ſtrew the globe with more carcaſſes than would cover their land with bones. Defended by their ſtormy ſeas, they will brave the nations united to ruin the agents of deſtruction."—Pp. 308, 309.

In the 12th and laſt book, *Nature*, terrified at all the attacks which had been made upon her, comes weeping to the throne of the Almighty, to implore his aid. She is comforted by the Supreme Being, who aſſures her that neither ſhe nor man, has any thing ultimately to fear from the Genius of Evil—explains to her why things muſt be as they are, and ſends forth his miniſtering ſpirits Hope, Joy, Beneficence, Reaſon, Religion, &c. to conſole man in his preſent imperfect ſtate, and enable him to ſupport it. The author concludes with depicting the various progreſſive ſtages of exiſtence through which he ſuppoſes man will paſs, till, at laſt, he is introduced by the higheſt order of ſpirits to the "center of the univerſe, to that place whence the Eternal dictates his laws, that point around which the heavenly ſyſtems circulate. Theſe ſpirits will cover him with their wings, leſt he ſhould be overwhelmed by the dazzling ſplendour of his throne, whence flows the light which illuminates the univerſe. They will ſupport his trembling frame, while he is intoxicated by the divine preſence through a voluptuous eternity!—enivré par ſon aſpect d'une eternelle volupté!" P. 341.

The work thus concludes—

"It is the ſublunary world alone and its feeble inhabitants, that are expoſed to the rage of the Genius of Evil: yet, though they are expoſed to the ravages of his ferocious agents, their attacks cannot be fatal. If the ſcythe of time change the ſurface of the globe, the great maſs ſhall reſiſt his deſtructive tooth; the individual will periſh, but the ſpecies ſhall remain for ever. Kind Nature, at peace reſpecting the deſtiny of men, will continue to embelliſh their abode, to pour upon them her gifts, to be laviſh of her care and attentions, till the moment when, burſting the bands which attached their ſouls to matter, ſhe ſhall entruſt their happineſs to the Genii who ſurround the eternal. The empire of the Genius of Evil is confined to the narrow extent of the globe; his ſhafts cannot reach immenſity; men will there mock at his fury. The Almighty, after having laid this feeble enemy proſtrate under the weight of his glory, will maintain through eternity the order eſtabliſhed by himſelf in the celeſtial ſyſtems; and if the Genius of Evil ſhould dare to lay his ſacrilegious hands on the vaſt machine, he would be annihilated. The univerſe, immutable, indeſtructible, will roll through eternity in immenſity." Pp. 341, 342.

If this writer conceive himſelf to be a poet, becauſe he has allegoriſed the phenomena of nature, perſonified the human paſſions and affections, and, blending with theſe allegories and perſonifications the

dreadful *realities* of the French revolution, has made a moſt unpalatable *hachis* of the whole, he is miſtaken. He has only made a *chaos* of his *Univerſe*. As a moraliſt, he appears in many places to be "*Epicuri de grege porcum:*" as a metaphyſician, he has ſtumbled on the threſhold of his work, and as a proof that it was no accidental falſe ſtep, he concludes with the ſame blunder. In his invocation (not very poetical, it is true) bound in duty as a *ſcientific* poet, he gives us the following definition of the Univerſe:—"The Univerſe is *one*, *immutable*, *indeſtructible*; it is *all*; it comprehends *all*; *beſides it there is nothing*." P. 1. Yet, a few lines farther on he addreſſes himſelf to *another* Being, *another Ens*, who he informs us created this *all*, and, of courſe, *created himſelf!* "Can I ſpeak of the Univerſe without celebrating its *Creator?* And art not Thou the hero of my ſong?" ib. And in the concluding lines of his poem, we find that this *all*, this *beſides which there is nothing*, has a prodigious *rival* indeed, no leſs than *immenſity*. "The Univerſe, immutable, indeſtructible, will roll through eternity in *immenſity*." P. 342.

In a work of this kind, where ſo wide a range is taken, and where it is hardly poſſible to avoid producing ſomething attractive, ſome paſſages of merit there muſt be, but we ſhould be miſleading our readers if we ſaid that "*plura nitent*."

Notes and obſervations, aſtronomical and geological, occupy about one half of the volume. On the *ſcientific* part of the work, as we have dwelt ſo long on the *poetical*, we have not room to ſay much. It may be ſufficient to remark that it contains, 1ſt, Obſervations on Newton's Theory of Attraction; 2ndly, The Author's Theory of the Earth; and, 3dly, his Objections to the various Geological Theories which have hitherto appeared. After bringing forward a variety of objections which have been made to the doctrine of attraction, he concludes with ſaying—"It is not my object to blaſt the glory of Newton, whom I conſider as the greateſt of ſcientific men; ſtill leſs to diminiſh the eſteem and admiration due to aſtronomers; on the contrary, I conſider the application of mathematics to aſtronomy as the higheſt effort of the human mind. My ſole object is to deprive materialiſm of its firmeſt ſupport, by endeavouring to prove that matter has no inherent and eſſential qualities which can account for its movement, and the combinations of its motions." P. 373. For the particulars of the author's *geological* ſyſtem, we muſt refer our readers to the work, as his *poetical* labours have occupied ſo much of our Review. We can only ſay in general, that it is to *water* that we owe, according to him, the preſent form of our globe, and that, from reaſons which he gives, and which we cannot ſtop to detail, the ocean muſt diminiſh, and is every day diminiſhing.

Having communicated his own ſyſtem, he paſſes in review that variety of theories which the modern *world-makers* have offered to the Public. In this part of the volume, the reader will meet with ſomething worthy of his attention, as it contains no unſatisfactory abſtract

ſtract of all the late geological ſyſtems, with ſtrictures on their feeble parts.

As a poem, the publication is below mediocrity; as a collection of phyſical facts, it may be of uſe. It is ornamented with engravings from Raphael, Pouſſin, &c. which are of unequal, and none of them of conſpicuous merit.

Eſſai ſur le Commerce general des Nations de l'Europe; avec un Apperçu ſur le Commerce de la Sicile en particulier. Par Xavier Scrofani, Sicilien. Traduit de l'Italien. 8vo. Pp. 91. A Paris, An. X. 1801. *Eſſay on Commerce*, &c.

WE are told that this tranſlation of Scrofani's Eſſay has been compared with, and corrected by, a manuſcript tranſlation of the Ex-miniſter Roland. It is likewiſe ſaid, by the editors, that it has been tranſlated into Engliſh, and met with applauſe. This tranſlation, if it exiſt, we have not ſeen; nor have we ſeen the original, and therefore cannot determine as to the fidelity or merit of the French tranſlator. What, however, now appears before us we conſider as an able *ſketch* of a ſubject equally complete and important; but it is only a ſketch. The writer paints, with a rapid pencil, the progreſs of commerce, from its firſt beginnings, in ſimple and neceſſary *exchange*, to its preſent gigantic and complicated ſtate. To Aſia, which appears to have been the birth-place of man, he aſcribes the commencement of commerce; and is inclined to believe that commerce, properly ſo called, firſt originated in India. From this commencement, he traces it through the Medes, Perſians, Aſſyrians, Phenicians, Egyptians, Carthaginians, Greeks, Romans, and the Arabian conquerors, till its contributing to give riches and conſequence to Genoa, Piſa, Venice, Florence, and other towns in Italy, as well as to the Hanſe Towns. He next goes on to trace its modern progreſs in the conqueſts and traffic of the Portugueſe, Spaniards, Dutch, Engliſh, French, &c. Having done this, he proceeds to eſtimate the extent of the commerce of the different European nations. He means the *exterior* commerce; for, as to the *interior*, he confeſſes that he has not ſufficient *data* on which to form a judgment: and, indeed, as to the exterior, we have good reaſon to think that he is far from correct.

After a particular detail of the exterior traffic carried on by the different nations of Europe, he concludes that it amounts annually to three milliards, three millions of French livres.

"Taking this for the total amount, it will be found," he ſays, "that the commerce of France in Europe is ſuperior to that of England by 50 millions, to that of the Dutch by 90, to that of Spain and Portugal by 80, to that of Sweden and Denmark by 100, to that of Ruſſia by 120, to that of Italy by 30, to that of European Turkey by 150, to that of Germany and

Hungary by 80, to that of Pruſſia by 90, to that of Poland by 130, and inferior to the joint commerce of the Low-countries, Switzerland and Geneva by 120 millions. But in eſtimating the total maſs of trade carried on as well with each other, as with the other quarters of the globe, it will be found that the trade of France exceeds that of Britain by 30 millions, that of Holland by 175, of Spain and Portugal by 170, of Sweden and Denmark by 230, of Poland by 440, of Ruſſia by 320, of Turkey in Europe by 370, of Germany and Hungary by 270, of Italy by 270, of Pruſſia by 400, of Flanders, Brabant, Switzerland and Geneva by 200 millions. In ſhort, we may conclude that, to the year 1789, the commerce of France alone formed pretty nearly the ſixth part of that which was carried on by the other nations of Europe in the four quarters of the world." Pp. 46, 47.

With reſpect to the commerce of Aſia, Africa, and America, the writer confeſſes that he cannot ſpeak with the ſmalleſt degree of certainty, as he has no grounds on which to form an opinion. He ſeems to believe the accounts of Pere du Halde, concerning the interior commerce of China; he thinks it more conſiderable than that of the whole of Europe. Of this we have our doubts. Of America he ſays nothing; and, as to Africa, he ſuppoſes that its trade does not amount to the fiftieth part of the commerce of Europe.

The eſſay concludes with a ſhort examination of the queſtion, whether the diſcovery of America, and the paſſage by the Cape of Good Hope, have been of advantage to Europe. The eſſential part of this examination we ſhall give, as a ſpecimen of the work.

" After what has been ſaid above, it is clear that the commerce between the European nations equals that which they carry on with the other three quarters of the world. Hence, it is evident that they could not carry on this commerce among themſelves, were not the means of doing ſo furniſhed by the three other quarters. Their commerce with China would infallibly be deſtructive, ſince it is, at preſent, what it always has been, a commerce purely of luxury. The Greeks and Romans did, and the nations who after them have traded with that country do ſtill, ſend money there in exchange for commodities. At preſent, as formerly, articles of luxury, become indiſpenſible, are the only ones imported; while the Indians, and Aſiatics in general, take hardly any of our European merchandize in return. Hence the maxim that the commerce of Aſia, and of India in particular, muſt be diſadvantageous to Europe. In the Romans it was impolitic, and to them deſtructive. It would have been equally ſo to the preſent Europeans, had not America been diſcovered; and they undoubtedly would have abandoned it, after having exhauſted ſome mines of gold or ſilver. The gold and ſilver which the Europeans import from America, either as a circulating medium, or as merchandize, are three times the value of the articles for which they ſend theſe precious metals to Aſia. Europe exports annually to India, China, &c. only about forty millions: but, without reckoning the ſmall quantity of theſe metals which Europe imports from Africa and Aſia, ſhe receives nearly one hundred and fifty millions from the mines of America: which, though they paſs immediately into the hands of the Spaniards and Portugueſe, are, at the end of the year, diſſeminated from Cadiz and Liſbon to Archangel and Conſtantinople. The commerce of Aſia is then advantageous to Europe, as long as it is united to that of America. It adds to

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our power, and to our enjoyments—it has rendered us more ſocial, and, of courſe, more poliſhed and more enlightened—it has brought together reaſon and humanity, decency and pleaſure; and theſe would reign ſupremely on earth, did not the *negro trade* tarniſh their luſtre." Pp. 50, 51, 52, 53.

Having finiſhed his rapid ſtatement of general commerce, Mr. S. next gives his thoughts on the particular commerce of his native country. With the ſame climate and ſoil which it poſſeſſed in ancient times, Sicily has certainly fallen from that ſtate of opulence and power which it formerly enjoyed. As an iſland, placed in a moſt advantageous ſituation, with good harbours, and rich ſoil, and a climate favourable to an infinite variety of productions, it ought to ſtand much higher than it does as an agricultural and trading country. That it does not do ſo plainly indicates that its government muſt be in fault. This fault the writer in ſome meaſure confeſſes.

"Sicily," he ſays, "is capable of a moſt extenſive commerce, and of ſupporting an immenſe population, as well by its advantageous ſituation in the midſt of the Mediterranean, as by the number of its harbours and the ſecurity of its road-ſteads. But as the proſperity of an agricultural country depends on the extenſive export of its productions, every thing which contributes to augment theſe exports, contributes to augment its riches; and every thing which ſtops or accelerates export, ſtops or accelerates cultivation. One of the chief obſtacles to cultivation in Sicily, is the ignorance which prevails there as to the quantity and kind of productions which are wanted by other countries: and this ignorance begets in the people and government a lukewarmneſs and inaction that retard the progreſs of agriculture, commerce, and population." Pp. 55, 56.

Here the fault is thrown equally on the people and government. We think unjuſtly. This ignorance is the *misfortune* of the people, but the *fault* of government. Were the government of Sicily to endeavour firſt of all to obtain knowledge itſelf, and were it then to inſtruct and encourage its ſubjects, this ignorance, ſo much complained of, would ſoon diſappear, induſtry and activity would take its place, and produce their never failing effects.

Having already extended this article beyond the bounds we in general allow to publications of the ſize, we muſt refer our reader to the work itſelf for what the author has ſaid on ſmuggling, the balance of trade, &c. and content ourſelves with giving his totals of the exports and imports of Sicily, in ducats of Naples. The total of the exports is 6,066,600, of the imports 4,206,410; ſo that the apparent balance in favour of Sicily is 1,860,190. But this balance he tells us, is only apparent, as the quantity of imports ſmuggled into the iſland, from cauſes which he enumerates, greatly exceeds that of the ſmuggled exports.

The publication concludes with an enumeration of the Sicilian ports, and the nature of their ſeveral exports: gives the names of the ſeven Caricatori, or royal magazines for grain, viz. Termini, Palermo, Caſtel-à-Mare, Sciacca, Girgenti, Licata and Terra-nova: and makes us acquainted with the weights, meaſures and current coin of the country.

De

De la Perfectibilité. Par J. B. Salaville. A Paris. Meſſidor, An. IX. Pp. 71. *Of Perfectibility.*

SOME of the modern French philoſophiſts have, on this ſubject, advanced the moſt ridiculous abſurdities: have ſaid, that not only the intellectual, but the phyſical, powers of man might and would go on, *ad infinitum*, to perfection; that in a lapſe of ages we ſhould become, if not *altogether*, at leaſt, *almoſt* immortal and all-wiſe. Mr. Salaville does not go ſo far. *His* perfectibility has a reference to man only as an intellectual and moral being: the phyſical qualities, he ſays, muſt remain ever the ſame: and even to this perfectibility he maintains there are certain bounds. We cannot give a better idea of this publication than by laying before our readers the following abſtract.

"1. Man is the ſole perfectible being, or the only one who can work out his own perfection. 2. He does ſo by proceeding from what is known, to the unknown. 3. From the non-perfectibility of animals we muſt infer their want of reaſon. 4. As individuals are perfectible, ſo alſo is the human race, and they perfect themſelves by the ſame means. 5. The perfectibility of the human race indicates that there exiſts for them a common object of reſearch, of inveſtigation, and collective labour. 6. That object is the formation of an intellectual world, after the model, pattern, or archetype of the ſenſible world. 7. All our operations on the latter have the former as the ultimate end: we enrich ourſelves in the one, only to enrich the other. 8. From this principle it follows, that the poſſeſſion of ſenſible things is not the real object of deſire or cupidity; they are coveted only to be known, and when known, we behold them with indifference. 9. From the ſame principle we may conclude, that as intellectual riches increaſe, phyſical riches will loſe their value. 10. From the depreciation of phyſical riches, the moderation of cupidity will naturally follow; for it will no longer be ſupported by opinion, from whence it derives almoſt all its energy. 11. Cupidity being thus moderated, the confuſion, diſorder, diſſentions, and crimes to which it gave riſe will diſappear: and this moral and ſocial perfection will be the conſequence of man's intellectual progreſs. 12. As, in order to improve, we muſt labour to create an intellectual world after the archetype of the ſenſible world, and as this is by nature limited, there will, of courſe, be limits to our exertions, and the bounds of human knowledge will be theſe limits. When we ſhall have known all that we can know of this world which we inhabit, we ſhall no longer be *perfectible* beings, ſince we ſhall be *perfected*. Human perfectibility is not then indefinite, as ſome writers have imagined, like all other things relative to man, it has its bounds." Pp. 68, 69, 70, 71.

Such is the ladder which Mr. S. has conſtructed, by which we are to mount to perfection. We ſuſpect that it is like honeſt Bowling's ladder of preferment.* We could offer many objections to this au-

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The pamphlet is written with modeſty and preciſion; nor is it disfigured by the impertinent and diſguſting jargon which we meet with in moſt of the French writers of the preſent day.

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"Men talk of a return to religion; no doubt ſuch a return is equally indiſpenſable for the governors and for the governed. Without it, there can be no ſuch thing as the public weal, nor any kind of conſolation for the moſt

concludes with the same blunder. In his invocation (not very poetical, it is true) bound in duty as a *scientific* poet, he gives us the following definition of the Universe:—"The Universe is *one*, *immutable*, *indestructible*; it is *all*; it comprehends *all*; *besides it there is nothing*." P. 1. Yet, a few lines farther on he addresses himself to *another* Being, *another Ens*, who he informs us created this *all*, and, of course, *created himself!* "Can I speak of the Universe without celebrating its *Creator?* And art not Thou the hero of my song?" ib. And in the concluding lines of his poem, we find that this *all*, this *besides which there is nothing*, has a prodigious *rival* indeed, no less than *immensity*. "The Universe, immutable, indestructible, will roll through eternity in *immensity*." P. 342.

In a work of this kind, where so wide a range is taken, and where it is hardly possible to avoid producing something attractive, some passages of merit there must be, but we should be misleading our readers if we said that "*plura nitent*."

Notes and observations, astronomical and geological, occupy about one half of the volume. On the *scientific* part of the work, as we have dwelt so long on the *poetical*, we have not room to say much. It may be sufficient to remark that it contains, 1st, Observations on Newton's Theory of Attraction; 2ndly, The Author's Theory of the Earth; and, 3dly, his Objections to the various Geological Theories which have hitherto appeared. After bringing forward a variety of objections which have been made to the doctrine of attraction, he concludes with saying—"It is not my object to blast the glory of Newton, whom I consider as the greatest of scientific men; still less to diminish the esteem and admiration due to astronomers; on the contrary, I consider the application of mathematics to astronomy as the highest effort of the human mind. My sole object is to deprive materialism of its firmest support, by endeavouring to prove that matter has no inherent and essential qualities which can account for its movement, and the combinations of its motions." P. 373. For the particulars of the author's *geological* system, we must refer our readers to the work, as his *poetical* labours have occupied so much of our Review. We can only say in general, that it is to *water* that we owe, according to him, the present form of our globe, and that, from reasons which he gives, and which we cannot stop to detail, the ocean must diminish, and is every day diminishing.

Having communicated his own system, he passes in review that variety of theories which the modern *world-makers* have offered to the Public. In this part of the volume, the reader will meet with something worthy of his attention, as it contains no unsatisfactory ab-

stract

Eſſai ſur le Commerce general des Nations de l'Europe; avec un Apperçu ſur le Commerce de la Sicile en particulier. Par Xavier Scroſani, Sicilien. Traduit de l'Italien. 8vo. Pp. 91. A Paris, An. X. 1801. *Eſſay on Commerce, &c.*

WE are told that this tranſlation of Scroſani's Eſſay has been compared with, and corrected by, a manuſcript tranſlation of the Ex-miniſter Roland. It is likewiſe ſaid, by the editors, that it has been tranſlated into Engliſh, and met with applauſe. This tranſlation, if it exiſt, we have not ſeen; nor have we ſeen the original, and therefore cannot determine as to the fidelity or merit of the French tranſlator. What, however, now appears before us we conſider as an able *ſketch* of a ſubject equally complete and important; but it is only a ſketch. The writer paints, with a rapid pencil, the progreſs of commerce, from its firſt beginnings, in ſimple and neceſſary *exchange*, to its preſent gigantic and complicated ſtate. To Aſia, which appears to have been the birth-place of man, he aſcribes the commencement of commerce; and is inclined to believe that commerce, properly ſo called, firſt originated in India. From this commencement, he traces it through the Medes, Perſians, Aſſyrians, Phenicians, Egyptians, Carthaginians, Greeks, Romans, and the Arabian conquerors, till its contributing to give riches and conſequence to Genoa, Piſa, Venice, Florence, and other towns in Italy, as well as to the Hanſe Towns. He next goes on to trace its modern progreſs in the conqueſts and traffic of the Portuguese, Spaniards, Dutch, Engliſh, French, &c. Having done this, he proceeds to eſtimate the extent of the commerce of the different European nations. He means the *exterior* commerce; for, as to the *interior*, he confeſſes that he has not ſufficient *data* on which to form a judgment: and, indeed, as to the exterior, we have good reaſon to think that he is far from correct.

After a particular detail of the exterior traffic carried on by the different nations of Europe, he concludes that it amounts annually to three milliards, three millions of French livres.

"Taking this for the total amount, it will be found," he ſays, "that the commerce of France in Europe is ſuperior to that of England by 30 millions, to that of the Dutch by 90, to that of Spain and Portugal by 80, to that of Sweden and Denmark by 100, to that of Ruſſia by 120, to that of Italy by 30, to that of European Turkey by 150, to that of Germany and

Hungary by 80, to that of Prussia by 90, to that of Poland by 130, and inferior to the joint commerce of the Low-countries, Switzerland and Geneva by 120 millions. But in estimating the total mass of trade carried on as well with each other, as with the other quarters of the globe, it will be found that the trade of France exceeds that of Britain by 30 millions, that of Holland by 175, of Spain and Portugal by 170, of Sweden and Denmark by 230, of Poland by 440, of Russia by 320, of Turkey in Europe by 370, of Germany and Hungary by 270, of Italy by 270, of Prussia by 400, of Flanders, Brabant, Switzerland and Geneva by 200 millions. In short, we may conclude that, to the year 1789, the commerce of France alone formed pretty nearly the sixth part of that which was carried on by the other nations of Europe in the four quarters of the world." Pp. 46, 47.

With respect to the commerce of Asia, Africa, and America, the writer confesses that he cannot speak with the smallest degree of certainty, as he has no grounds on which to form an opinion. He seems to believe the accounts of Pere du Halde, concerning the interior commerce of China; he thinks it more considerable than that of the whole of Europe. Of this we have our doubts. Of America he says nothing; and, as to Africa, he supposes that its trade does not amount to the fiftieth part of the commerce of Europe.

The essay concludes with a short examination of the question, whether the discovery of America, and the passage by the Cape of Good Hope, have been of advantage to Europe. The essential part of this examination we shall give, as a specimen of the work.

"After what has been said above, it is clear that the commerce between the European nations equals that which they carry on with the other three quarters of the world. Hence, it is evident that they could not carry on this commerce among themselves, were not the means of doing so furnished by the three other quarters. Their commerce with China would infallibly be destructive, since it is, at present, what it always has been, a commerce purely of luxury. The Greeks and Romans did, and the nations who after them have traded with that country do still, send money there in exchange for commodities. At present, as formerly, articles of luxury, become indispensible, are the only ones imported; while the Indians, and Asiatics in general, take hardly any of our European merchandize in return. Hence the maxim that the commerce of Asia, and of India in particular, must be disadvantageous to Europe. In the Romans it was impolitic, and to them destructive. It would have been equally so to the present Europeans, had not America been discovered; and they undoubtedly would have abandoned it, after having exhausted some mines of gold or silver. The gold and silver which the Europeans import from America, either as a circulating medium, or as merchandize, are three times the value of the articles for which they send these precious metals to Asia. Europe exports annually to India, China, &c. only about forty millions: but, without reckoning the small quantity of these metals which Europe imports from Africa and Asia, she receives nearly one hundred and fifty millions from the mines of America: which, though they pass immediately into the hands of the Spaniards and Portuguese, are, at the end of the year, disseminated from Cadiz and Lisbon to Archangel and Constantinople. The commerce of Asia is then advantageous to Europe, as long as it is united to that of America. It adds to

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our power, and to our enjoyments—it has rendered us more ſocial, and, of courſe, more poliſhed and more enlightened—it has brought together reaſon and humanity, decency and pleaſure; and theſe would reign ſupremely on earth, did not the *negro trade* tarniſh their luſtre." Pp. 50, 51, 52, 53.

Having finiſhed his rapid ſtatement of general commerce, Mr. S. next gives his thoughts on the particular commerce of his native country. With the ſame climate and ſoil which it poſſeſſed in ancient times, Sicily has certainly fallen from that ſtate of opulence and power which it formerly enjoyed. As an iſland, placed in a moſt advantageous ſituation, with good harbours, and rich ſoil, and a climate favourable to an infinite variety of productions, it ought to ſtand much higher than it does as an agricultural and trading country. That it does not do ſo plainly indicates that its government muſt be in fault. This fault the writer in ſome meaſure confeſſes.

"Sicily," he ſays, "is capable of a moſt extenſive commerce, and of ſupporting an immenſe population, as well by its advantageous ſituation in the midſt of the Mediterranean, as by the number of its harbours and the ſecurity of its road-ſteads. But as the proſperity of an agricultural country depends on the extenſive export of its productions, every thing which contributes to augment theſe exports, contributes to augment its riches; and every thing which ſtops or accelerates export, ſtops or accelerates cultivation. One of the chief obſtacles to cultivation in Sicily, is the ignorance which prevails there as to the quantity and kind of productions which are wanted by other countries: and this ignorance begets in the people and government a lukewarmneſs and inaction that retard the progreſs of agriculture, commerce, and population." Pp. 55, 56.

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SOME of the modern French philosophists have, on this subject, advanced the most ridiculous absurdities: have said, that not only the intellectual, but the physical, powers of man might and would go on, *ad infinitum*, to perfection; that in a lapse of ages we should become, if not *altogether*, at least, *almost* immortal and all-wise. Mr. Salaville does not go so far. *His* perfectibility has a reference to man only as an intellectual and moral being: the physical qualities, he says, must remain ever the same: and even to this perfectibility he maintains there are certain bounds. We cannot give a better idea of this publication than by laying before our readers the following abstract.

"1. Man is the sole perfectible being, or the only one who can work out his own perfection. 2. He does so by proceeding from what is known, to the unknown. 3. From the non-perfectibility of animals we must infer their want of reason. 4. As individuals are perfectible, so also is the human race, and they perfect themselves by the same means. 5. The perfectibility of the human race indicates that there exists for them a common object of research, of investigation, and collective labour. 6. That object is the formation of an intellectual world, after the model, pattern, or archetype of the sensible world. 7. All our operations on the latter have the former as the ultimate end: we enrich ourselves in the one, only to enrich the other. 8. From this principle it follows, that the possession of sensible things is not the real object of desire or cupidity; they are coveted only to be known, and when known, we behold them with indifference. 9. From the same principle we may conclude, that as intellectual riches increase, physical riches will lose their value. 10. From the depreciation of physical riches, the moderation of cupidity will naturally follow; for it will no longer be supported by opinion, from whence it derives almost all its energy. 11. Cupidity being thus moderated, the confusion, disorder, dissentions, and crimes to which it gave rise will disappear: and this moral and social perfection will be the consequence of man's intellectual progress. 12. As, in order to improve, we must labour to create an intellectual world after the archetype of the sensible world, and as this is by nature limited, there will, of course, be limits to our exertions, and the bounds of human knowledge will be these limits. When we shall have known all that we can know of this world which we inhabit, we shall no longer be *perfectible* beings, since we shall be *perfect*. Human perfectibility is not then indefinite, as some writers have imagined, like all other things relative to man, it has its bounds." Pp. 68, 69, 70, 71.

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moſt intereſting and the moſt numerous part of the nation—for the wretched.* We have but too long exhibited to Europe the dreadful ſpectacle of a people without religion, and without morals, and the more terrible and fatal the effects of our wanderings have been, the more fervent ought our wiſhes to be for haſtening the moment of a ſincere return to the idea of a rewarding and an avenging God. But the more reaſon we have to hope for the ſpeedy approach of that happy moment, the more eſſential it becomes to trace a line of demarcation which ſhall ſeparate the pure gold of Chriſtianity from the envenomed ruſt of ſuperſtition; and this is the principal object of our preſent collection.

" When that holy religion ſhall be reſtored to the majeſtic ſimplicity of the apoſtolic age, the ſpirit of peace and of love will be univerſally diſperſed, and we ſhall have the fineſt code of morals which was ever given to man.

" Let thoſe prieſts who accuſe philoſophy of having overthrown religion, and who might, with greater juſtice accuſe themſelves of it, confine themſelves within the limits of their miniſtry; and no longer offend the public by the ſcandalous exhibition of their opulence, their luxury, and their effeminacy; let them inſtruct others by their own example; and may the recollection of paſt evils, evils which may return, bring them back, at laſt, to the true ſpirit of the goſpel, which preſcribes *only two commandments* to man—love God, love your neighbour."

It is eaſy to perceive that this *Citizen* has recourſe preciſely to the ſame language which La Harpe, in his work before-mentioned, ſo ſtrongly and ſo juſtly condemned; and which was uſed by all the furious Jacobins in the early parts of the revolution, who deſtroyed religion under pretence of annihilating ſuperſtition, corrected the opulence of ſome of the prieſts, by robbing the Church of its lawful patrimony, and who ſuppreſſed the luxury of others, by putting them to death.

The author begins his "Epiſtle dedicatory" thus:

" In the name of philoſophy, to whom you have juſt become reconciled in a manner as ſolemn as that in which you appeared to *abjure her*; in her name I preſent you with this little collection of which you are the principal hero, and which begins with two of your beſt works.

" By your written conſent to the revival of your Melanie, you have juſt proved to all France that the diſguiſe which you had ſubmitted to wear, from certain hopes which you have at laſt found to be deluſive, was merely occaſional, and I confeſs I know you too well myſelf to doubt the fact.

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* So under the *mild and equitable* government of the *pacificator of the world*, the larger part of the community of the *great*, the *free*, the *happy* nation of *equal* citizens, are, according to the confeſſion of one whoſe authority will ſcarcely, on ſuch a ſubject, be queſtioned, wretched!!!—We ſuſpect this avowal muſt have eſcaped the vigilant eye of his Conſular Majeſty, or the unfortunate philoſopher would have been ſent, ere this, to contemplate the ſweets of *equal freedom* in the ſecret dungeons of the Temple, or to cultivate the tree of liberty in the marſhy wilds of Cayenne!—REVIEWER.

" Brought

"Brought up together at the College of Harcourt, no one had a better opportunity than myself of obſerving, in your earlieſt youth, thoſe traits of your mind which ſhewed what you would one day be; and diſplayed that premature, but reſiſtleſs call, which imperiouſly diſpoſed you for philoſophical purſuits. I ſtill remember how much our Principal, the good M. Aſſelin, who paid particular attention to you, was alarmed at this diſpoſition; and what couplets you circulated in the College on his holy fears. The Pedants were offended at your conduct which they repreſented as criminal and ungrateful, when in fact it proceeded only from the profound contempt which you already entertained for the ſuperſtitious notions which they ſought to inſtil into your mind. To render the matter completely ridiculous, the government did not bluſh to eſpouſe the cauſe of the Pedants, and to make you expiate the pretended crime in a priſon, which muſt have appeared the more humiliating to you, becauſe it was not the Baſtile, and becauſe the laurels of Warwick could not protect us againſt this inſult. O! how did I ſee you groan at it! What oaths of implacable hatred did you utter againſt that tyrannical government, and againſt the ſpirit of fanaticiſm by which it was animated! With what energy did that hatred unfold itſelf at a ſubſequent period, when, in the noble garb of liberty, that is to ſay, in the red cap which had become its emblem, your lips palpitating with convulſive movements, repeated, before a crowded audience, that courageous dithyrambic which breathed nothing but vengeance and death!"

This *Dythyrambic*, as he calls it, was the *Hymn to Liberty*, we ſuppoſe, which La Harpe compoſed in 1792. Indeed the author obſerves, in a note, that—

"The epoch at which this Dithyrambic was delivered, is *infinitely* remarkable; it was the 3d of December, 1792, three months after the maſſacre in the priſons, to which the poet alludes in the following ſtrophe, addreſſed to our ſoldiers, and which evidently refers to that day of vengeance:

"Qui pourrait arrêter vos efforts magnanimes?
Vous marchiez juſqu' ici, vers les champs des combats,
Sur des feux ſouterrains caché dans des abymes
Où vous attendait le trépas.
Vous n'avez plus du moins à combattre les crimes,
Les volcans ſont éteints, les piéges ſont fermés,
Et les conſpirateurs punis ou déſarmés.

"The general tone of the work is not leſs worthy of remark; and we cannot, at leaſt, forbear to quote one other ſtrophe:

"La trompette a ſonné, la palme eſt toute prête.
Bravez dez feux guerriers la bruyante tempête,
Soldats, avancez et ſerrez.
Que la bayonette homicide,
Au-devant de vos rangs, étincelante, avide,
Heurte les bataillons par le fer dechirés.
Le fer, amis, le fer, il preſſe la carnage;
C'eſt l'arme du Français, c'eſt l'arme du courage,
L'arme de la victoire, et l'arbitre du ſort.
Le fer —— il boit le ſang, le ſang donne la rage,
Et la rage donne la mort."

It

It muſt be admitted, that the Hymn was worthy of the times, and that the heroes of France were worthy of the Hymn. The poet appears, indeed, to have been inſpired by the very Genius of Murder himſelf. But to proceed with our author's comments.

"And could I, my dear La Harpe, I, who was a witneſs to this ſcene, and who have ſo ſeldom loſt ſight of you, ever ſuſpect you of having ſeriouſly abjured principles which were, if I may ſo ſay, born with you, which you inſtilled into my mind, and which for forty years conſtituted the faireſt title to your glory? No, my friend, no, I never believed you capable of ſuch baſeneſs: had it been atteſted to me by miracles, I would have diſbelieved my eyes, and when you proclaimed, with ſo much oſtentation, principles diametrically oppoſite, that oſtentation itſelf, and my own private obſervations, ſufficed to prove beyond the reach of doubt, that this pretended zeal for opinions which you conſtantly treated with diſdain, could be nothing more than a feigned zeal, adopted from motives which I did not allow myſelf to inveſtigate.

"O! how you muſt have laughed at the expence of the ideots who thought you was one of them, and who ſo ſimply congratulated themſelves on having made a convert of you! Notwithſtanding the vaſt addreſs with which you played a part ſo ill calculated for you, I am aſtoniſhed that they did not perceive that, by putting on their cloak for a time, you only ſerved the cauſe of philoſophy the better! It is true, you launched out into ſome ſevere reflections on the poem of the Maid of Orleans, over which we have paſſed ſo many pleaſant hours together, which you know by heart, and which nobody ever read with ſo much grace, and in a manner ſo ſeducing as yourſelf. You preferred the harſheſt terms you could find, and ſtigmatized, as ſilly and vulgar, that charming poem, on which you formerly beſtowed ſo many brilliant panegyrics. But how happened it, that theſe gentlemen, when they ſaw you thus changing from white to black, and aſſuming of all maſks that which leaſt became you, the maſk of a fool, were not aware that the ſevereſt ſatire you could pronounce upon their folly, was that of adopting their own expreſſions! And was not the aſſumption of a religious tone, which made ſo ſtrange a metamorphoſis in your ſtyle, even ſuppoſing you ſincere, more ridiculous than edifying."

In order to place the inconſiſtency of M. de la Harpe in a more glaring point of view, he quotes, in a note, the two oppoſite opinions which that writer gave of Voltaire's profligate poem of the Maid of Orleans, at two different epochs. In 1780, La Harpe wrote an Eulogy on Voltaire, which contained the following paſſage.

"And to confine myſelf to poetry, is not this brilliant rival of Racine the rival alſo of Arioſto? Let us forget ſome paſſages which he eraſed himſelf; let us eraſe ſome others which eſcaped the excuſable intemperance of an ardent genius; let not France be more ſevere than Italy, which overlooked ſo many errors in the minſtrel of Orlando; let us not judge by the rigid laws of reaſon, a work which was compoſed in fits of gaiety and wit. Let us paint, if neceſſary, before that poem which has deſerved ſo much praiſe for the ability which it diſplays, if it ſtand in need of excuſe, let us paint Imagination on her knees, preſenting the book to the Graces, who receive it with downcaſt eyes, and pointing with their fingers to ſome leaves to be torn out; and after ſhe has obtained forgiveneſs (for the Graces are indul-

indulgent), we will ſay, in their preſence, and with their conſent, that we have not a book in our language replete with deſcriptions more ſtriking and more varied; in which ſatyrical pleaſantry has more of the attic ſalt; in which the voluptuous exhibitions are more ſeducing; in which is ſeen more of that original wit which marked the muſe of Arioſto—that wit which plays ſo lightly with the objects which it traces, which mingles pleaſantry with terror, morality with groteſque deſcription, laughter with tears, and madneſs with reaſon."

It muſt be acknowledged, that never was a character delineated of any work ſo completely deſtitute of every thing which conſtitutes ſound criticiſm. And yet this is the character for which our author ſo highly praiſes La Harpe; while for the following character, in which there is much truth and juſtice, extracted from the eighth volume of his "Courſe of Literature," he as loudly condemns him.

"Never was the impudence of vice and blaſphemy carried to a greater pitch than in this work; and, although the vice it diſplays frequently ſunk into the moſt diſguſting filth, and the blaſphemy was alike ſtupid and vulgar, ſuch was already the attraction of bold impiety and bare-faced debauchery, that this ſcandalous poem was almoſt univerſally approved."

M. la Harpe further aſſerted, that whatever talents and reputation the author of that poem enjoyed, he ought not to have found an aſylum in any part of Europe.

"Here," adds the writer of this tract, "are two very oppoſite opinions of the ſame work. In one M. de la Harpe ſeems inſpired by the Graces;"—rather, by the Furies, we think. "In the other he appears to be agitated by the Furies;"—rather by the ſpirit of truth, ſay we.

An Eulogy, by La Harpe, on Voltaire's tragedies of *Zaire* and *Mahomet*, are next quoted, in order to convict him of inconſiſtency, becauſe all Voltaire's tragedies, ſays this writer, are more or leſs tinged with the ſame philoſophical ſpirit. In placing Voltaire above Racine, as a tragic writer, La Harpe has indiſputably proved his own ignorance of the neceſſary conſtituents of tragedy. Voltaire's tragedies are all feeble, languid, and tame. They do not intereſt the feelings; they do not touch the heart. They contain much fine declamation, indeed, but none of thoſe natural ſallies, which ſpeak home to the boſom; none of thoſe delineations of nature which keep up the magic of the ſcene, and make the audience forget that they are in a theatre.

"I acknowledge, however," adds the author, "that by the imprudent edition of your Ruſſian Correſpondence, you committed yourſelf rather too openly, by opening, rather too abruptly, the eyes of your new admirers. The traces of philoſophy viſible in every page, and which you but faintly diſavow in ſome of your notes, contenting yourſelf with obſerving that you had no ſettled principles at that time; with the curious tales that are ſo profuſely ſcattered over it, began to render the ſincerity of your converſions a matter of ſuſpicion, even to the moſt ſuperficial obſervers; but the credit

of

of this is due to yourſelf, and it was that, no doubt, which induced you to throw off a maſk which had been long troubleſome to you, and from which you no longer hoped to derive any advantage. I heartily congratulate you, my dear friend, on having broken off all intercourſe with your fanatical devotees, by reſcuing ſo courageouſly, in the ſight of all Paris, the philoſophic cockade! With what rage did they hear thoſe lines repeated in Melanie, which you ſo happily placed in the mouth of your Rector, and which you took ſpecial care not to cut out! Never did the philoſophers receive a more magnificent Eulogy:

" Quant au titre de ſage, en nos jours prodigué,
Déſigné par la haine, et par l'orgueil brigué,
Celui qui le mérite honore la nature,
L'ignorance et l'envie en ont fait une injure;
L'hypocrite un forfait, l'honnete homme un devoir.

" The hypocrite make a crime of it, my dear La Harpe, what an admirable ſtroke of the pencil! The goſſips, in conſternation, and not daring to raiſe their voice, ſilently applied it to yourſelf; but the philoſophers, who made the houſe ring with their plaudits, made you ample amends. 'He has returned to our circle,' ſaid they; and I repeated the exclamation with tears of tenderneſs and joy.

" It is my intention to make this little collection ſerve as a kind of monument of that glorious day. You will here ſee yourſelf, my friend, ſuch as you was, in the fine days of your glory; and the pieces which I have thought proper to aſſociate with yours, will preſent you with that ſweet perfume of philoſophy which you muſt be the more anxious to breathe again, as in your aſſemblies of devotees, you breathed nothing but that inſipid incenſe with which folly intoxicates ſuperſtition, and which muſt have often created a terrible nauſea on your ſtomach."

In a note to this laſt paſſage, the author ſays—

" In reſpect of the converſion of M. de la Harpe, we could never ſee of what importance it was to the party of devotees. Admitting it to be ſerious, what reſource could M. de la Harpe afford to that party, being as he was in the decline of life, and on the confines of old age; and having conſecrated the beſt days of his youth and maturity to philoſophy? A fine ſubject for triumph truly, was the conqueſt of an old man, ſunk in the public opinion, and rendered completely contemptible by his very converſion itſelf."

This M. de la Harpe was fully aware of, and therefore he was reſolved to deſcend with honour to the grave, covered with the laurels of Melanie.

The pieces here publiſhed are " Le Camaldule," by M. de la Harpe, a ſatire on Monaſtic Inſtitutions; " Anſwer of a Monk of La Trappe to the Abbé de Rancè's Epiſtle," with a Preface by Voltaire; —A " Badinage Philoſophique addreſſed to Voltaire, on his birthday, by de la Harpe;" containing ſome ſtupid and profligate abuſe of Monks;—" An Extract from Rouſſeau's Emilius;"—" An Extract from a very curious Letter of M. de la Harpe, inſerted in the Chronique de Paris of the 15th of May, 1791." This letter contains a ſtrong panegyric on Voltaire, the object of which was to promote the

tranſlation

tranſlation of his bones to the Pantheon. Voltaire is here repreſented as having directed the public opinion for half a century againſt all kinds of *prejudices*, "and eſpecially againſt the three great ſcourges of humanity, ſuperſtition which tranſforms man into a beaſt; fanaticiſm which makes him a wild beaſt; and deſpotiſm which makes him a beaſt of burthen." La Harpe admits that he might be reproached with having attacked the Chriſtian Religion, but he contends that that is a matter to be ſettled between him and his God, and that the only ſubject for their conſideration is the good which he has done to the Public, on which point he ſays: "I will repeat here what I have ſaid elſewhere, that he was the firſt *who emancipated the human mind and made reaſon popular*; and without theſe two indiſpenſible preliminaries, which were the work of Voltaire and of the times, the Revolution would not have taken place." The argument was certainly a ſtrong one when addreſſed to the admirers of the Revolution, and had, moreover, a great deal of truth in it. The book cloſes with a little Poem of Voltaire entitled "Les Syſtemes."

We have been aſſured that this attack on La Harpe actually haſtened his death. Yet we are much ſurpriſed at it, for nothing is brought forward which all the world was not acquainted with. Every body knew that La Harpe had been a pupil, and naturally enough, an admirer of Voltaire; and alſo a violent partiſan of the Revolution. But for this he had made all the reparation in his power, and all indeed that could be required of him, by publicly recanting his principles, and pointing out, at once, the folly and the danger of them to his countrymen. He muſt have expected to be reproached by the Jacobins for his deſertion of them, and muſt, we ſhould imagine, have ſteeled his mind againſt their attacks, before he read his recantation. The only thing likely to affect him in the attack before us, is the compliments beſtowed on him for what appears to have been a *relapſe*, or, in the language of the author, *a return to the circle of philoſophy*. As we have not *Melanie*, however, before us, and as we can pay no credit to this anonymous aſſailant, we are unable to ſay how far La Harpe's conſent to the revival of that drama would admit of ſuch an interpretation.

Certain it is, that the author of this book betrays great diſappointment at La Harpe's deſertion, and a malignant joy at his return; while he diſplays his own principles as much by his commendations, as by his cenſures. His anger, (for, with all his tone of forbearance and moderation, he is evidently very angry,) betrays him alſo into inconſiſtencies. Thus when he talks of the days when La Harpe was a philoſopher, according to *his* notions of philoſophy, he calls them the days of his youth, and of his glory; but when he alludes to the period of his converſion, he repreſents him as in a ſtate of decrepitude and imbecility; though, ſoon afterwards referring to his relapſe, when of courſe he was more advanced in years, he is repreſented as poſſeſſing once more the full vigour of his judgment. Now this is ſuch miſe-

rable perverſion and inconſiſtency as can impoſe, we ſhould think, on no one.

His own notions of *philoſophy* are ſufficiently explained by his accuſation againſt La Harpe for having deſerted the philoſophers. Now La Harpe had told the world, in that work in which he attacked the revolutionary fanatics, what ſpecies of philoſophers they were whom he reprobated; and it therefore muſt be for deſerting *them* that he is condemned by this writer, who, of courſe, muſt agree with *them* in principle. La Harpe ſhall ſpeak for himſelf.

"As it is neceſſary to anticipate the objections of men who always confine their replies to aſſertions which have never been made, I am obliged to apprize them that this *philoſophy*, which (thank heaven!) I treat with all the contempt it deſerves, is nothing more than the philoſophy of writers who choſe to call themſelves *philoſophers*, becauſe they preached Atheiſm, irreligion, impiety, hatred of all lawful authority, contempt of all moral truths, and the deſtruction of all the bonds of ſociety. Theſe men might poſſeſs ſenſe, knowledge, and even talents, on other points, but aſſuredly, it would not be difficult to prove, that their whole doctrine, calculated, according to them, *to enlighten the people*, was the maſter-piece of ignorance and abſurdity; and, in ſhort, that they were the worthy precurſors of the *revolutionary heroes*, the Chaumelles, the Heberts, and the Marats."—(*Du Fanatiſme dans la langue revolutionnaire*, &c. P. 5.)

The author of the "New Year's Gift" is no doubt one of thoſe philoſophers, who never could forgive La Harpe for having expoſed the whole ſect to the world in their true colours.

Voyage Pittoreſque et Phyſico-Economique dans le Jura. Par J. M. Lequinio, Agent Foreſtier. 2 tom. A Paris. An. 9. i. e. *Pictureſque and Phyſico-Economical Travels in Jura.* By J. M. Lequinio, Overſeer of the Foreſts.

AMONG the ſciences, none have of late been cultivated with more application and ſucceſs than geography and natural hiſtory. A laudable emulation appears to prevail among the learned and enterpriſing of all nations, in exploring unknown regions, and in examining, with increaſed attention and minuteneſs, thoſe which have been already explored. The effects of theſe exertions have been moſt happy in expanding the minds and rewarding the pains of thoſe who are animated by a ſpirit of ſcientific improvement, and in augmenting the general ſum of human knowledge and enjoyment.

In level ſituations the intercourſe of the human ſpecies is more open and frequent, difficulties are more eaſily overcome, and conſequently improvement advances with more rapid ſtrides. In mountainous countries the intercourſe is more obſtructed and rare, natural difficulties are leſs eaſily ſurmounted, and the progreſs of improvement muſt therefore be comparatively ſlow and more liable to interruption.

ruption. Here then a wide field is opened for the labours of the ſcientific philanthropiſt, which are not however, in the mean time, unattended with enjoyment, independent of the pleaſure that flows from the reflection of having contributed to better the condition of thouſands of our fellow creatures. In the plain countries, if the ſphere of activity be enlarged, and the means of indulgence increaſed, the mind at the ſame time is too apt to be contracted by ſelf-intereſt, and debaſed by ſordid paſſions, and human nature diſtorted by a regular ſyſtem of affectation and hypocriſy. In loſty ſituations nature reigns in her native grandeur and ſimplicity, and it is there ſhe generally appears in thoſe artleſs charms that are peculiarly calculated to captivate the heart of the philoſophic enquirer.

If theſe were the motives that induced Monſieur Lequinio to viſit the mountains of Jura, the work before us is a proof that his expectations were not diſappointed. The whole preſented an infinite variety of objects highly intereſting and curious, and ſo fruitful a field has not been neglected by our author. He twice traverſed the whole length of the department by different roads leading from Paris to Geneva; the obſervations which he made upon his journey through the villages of Dole, Poligny, Champagnoles and Morey, compoſing the ſubject of the firſt volume; and thoſe which occurred to him during his travels through Sons-le-Lalaunier, Orgelet and Sainte Claude furniſhing matter for the ſecond. Our author however did not confine himſelf entirely to the beaten tract, but willingly turned aſide whenever any object worthy of inſpection preſented itſelf; owing to which, together with the circuits neceſſarily deſcribed in paſſing the mountains, few things in any degree intereſting or curious eſcaped unnoticed. Monſieur Lequinio has obſerved attentively and deſcribed minutely. The geographical poſition, figure, boundaries, and diviſion of the country; its population, commerce, and agriculture; its animals, vegetables, and minerals; together with the ſoil, appearance, mountains, vallies, rivers, and climate, have all been examined with the eye of a philoſopher. The following is a general character of the inhabitants.

"In Jura the men are witty but withal extremely prudent: cool and compoſed, but not devoid of animation. A ſort of egotiſm, neceſſarily tending to the preſervation of their being, has given them a controul over impetuous paſſions ſo ruinous to the welfare of themſelves and others. They are well calculated for military ſervice, but without having, as in Flanders, a paſſion for that condition. In general they entertain a high notion of the ſuperiority of their ſex, and think it degrading for a man to ſubmit to all the minutiæ of gallantry. They are friendly to the laws, which flatter this ſuperiority of the males, and the eldeſt ſon abſorbs the greater part of the father's affection. They are warmly attached to the right of leaving their lands to the male children, and giving the daughters their portion in money. The women in their dreſs are neither extravagantly expenſive nor exceſſively negligent. They are generally more diſtinguiſhed for their ſkilful management of their houſhold concerns than for

the brilliant education of great cities. They are fond of aſſociating with each other. Every evening during the mild ſeaſon, and a great part of the reſt of the year during the days of relaxation, they walk in the public places and ſtreets, but always apart from the men; and when at the theatre, or at church, they are in like manner ſeparated from them. The men are robuſt and tall, and though Jura cannot be conſidered as the Georgia of France, the women are in general handſome but rather diminutive.—Their beauty is not however eſtimated by the *Hernia gutturis*, a diſeaſe to which they are remarkably ſubject."

The ſtyle of M. Lequinio is copious and flowing, though perhaps rather diffuſe; his remarks are pertinent, his reflections juſt and profound, and his deſcriptions of the grand and pictureſque ſcenery that preſented itſelf on his journey among the mountains, bold and animated, but from their minuteneſs and the perpetual recurrence of the ſame ideas and images, often tireſome and ſtale. From his ſituation and the nature of the ſubject, it was perhaps difficult to guard againſt this fault. Upon the whole, this work will be peruſed with pleaſure and advantage by every reader, and to thoſe who may be called upon to viſit the ſcenes deſcribed, it muſt prove peculiarly intereſting and uſeful.

Renſeignemens ſur les Evenemens qui ont eû lieu en Suiſſe en Septembre et Octobre, 1802. i. e. *Some Account of the Events which took place in Switzerland in the Months of September and October*, 1802. 12mo. Pp. 24.

NOTHING can more deciſively prove the aſcendancy which Buonaparté has acquired over the preſſes of the Continent, than this fact—that ſcarcely a ſingle publication is to be found out of England, in which the author preſumes to canvaſs the conduct of his Conſular Majeſty, unleſs for the purpoſe of praiſing him. The little book before us, which gives a brief but faithful account of the memorable tranſactions in Switzerland, in the autumn of laſt year, is publiſhed without the name of the bookſeller, or even of the place at which it was printed; and for this unuſual omiſſion it is impoſſible to aſſign any other reaſon than the dread of that power, which has ſubjugated one half of Europe and overawed and palſied the other half. Let Engliſhmen view this unprecedented ſtate of things, and tremble leſt a mental ſlavery be univerſally eſtabliſhed. Buonaparté, it is notorious, has made many efforts to ſilence the Britiſh preſs, nor did his ſolicitations and his threats on this ſubject ceaſe, until a proſecution was reſolved on, the effect of which might convince him that the exiſting law of libels might be ſo interpreted and applied, as to anſwer his purpoſe, and to render any *new* reſtrictions (which it would be extremely hazardous to attempt) unneceſſary and ſuperfluous. And if the doctrine *reported* to have been laid down on the trial to which we allude be really *legal* doctrine, the preſs, in reſpect

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of Buonaparté, is to the full as much fettered here as it is on the continent.

The author of this tract begins by obſerving, that

" There was no concert as was ſuppoſed in the efforts to overturn the Helvetic government. No doubt the departure of the French troops ſerved as a ſignal to all the cantons; but they acted independently of each other, took arms at different epochs, and under very different auſpices. The popular cantons began the quarrel; by claiming a right, *founded on the verbal promiſes given by* Buonaparté *to* ALOIS REDING, to conſent that they ſhould be left at free liberty to form a conſtitution for themſelves."

This promiſe was obſerved juſt as well as any other promiſe which Buonaparté ever made, as any other engagement which he ever contracted, as any other treaty which he ever ſigned! So little, however, " did the ſmaller cantons think of a general inſurrection that they even agreed to ſolicit the mediation of France?" Here follows a brief detail of the movements of the confederates from the moment when they firſt took the field to the reduction of Berne, and the expulſion of the Helvetic government from that city. Succeſs attended the cauſe of freedom, and the Swiſs people were on the point of accompliſhing their object, by reſtoring their ancient government, with ſome modifications, without diſorder, and almoſt without bloodſhed, when the Firſt Conſul of France, trembling leſt *equal liberty* and *equal laws* ſhould be eſtabliſhed in a country ſo near to his own, and a dangerous contraſt, by that means, be exhibited to his ſubjects, ſent the demon of tyranny to Switzerland, in the ſhape of General Rapp, his own aide-de-camp. On his arrival this truſty agent

" Went to General Bachmann, informed him that he was charged with a miſſion for Berne of an urgent nature, and called upon him to ſuſpend hoſtilities. M. de Bachmann promiſed that he would not purſue his advantages ſo rapidly as he intended, and gave Rapp an eſcort to Berne. The ſame day Fribourg was taken, the head quarters were eſtabliſhed near Moudon, and the advanced poſts puſhed forward to Montpreveyre, within two leagues of Lauſanne. Rapp was introduced to the commiſſion of ſtate, where he produced *the decree of the First Conſul*, declaring that he ſhould wait five days for their determination, and ſhould then, agreeably to his orders, return to France. The commiſſioners of ſtate replied that they were not the ſovereign power, but were ſubordinate to the Diet, who could alone receive the meſſage of the Firſt Conſul. Rapp ſaid that his orders were to go to Berne and not to Schwiz; that they might themſelves confer with the Diet; but that he ſhould not ſtir from Berne. While Rapp remained in that city efforts were made to gain him over to the popular cauſe; he was found to be very communicative, and his converſation proved him to be little converſant with public affairs, but open to favourable impreſſions. He promiſed a great deal if they would but *ſubmit*. He diſplayed the moſt profound contempt for the Helvetic government, declared that the Firſt Conſul would have nothing to do with it, affirmed that he had been led into an error on the nature and extent of our inſurrection, which he very plainly perceived was not the work of a faction but the reſult of the national wiſh. During this time, M. de Muſſines,

whom the commiſſion of ſtate had diſpatched to Paris, returned. Talleyrand, the French miniſter, had uſed the ſame language to him reſpecting the Helvetic government, and reſpecting the hopes we might cheriſh, in caſe the Diet accepted the propoſals of the Firſt Conſul. The anſwer arrived from Schwiz on the fifth day; it ſtated that the Diet would not engage in a war with France; but that violence alone could make it deſiſt from an enterprize as legitimate as it was honourable—the attempt to deliver Switzerland from an odious tyranny, and to reſtore its ancient freedom."

This threat to deliver their country from *an odious tyranny* and to *reſtore its ancient freedom*, and the calling ſuch an attempt *legitimate* and *honourable*, was ſuch a leſſon to hold out to the neighbouring ſtates, and eſpecially to France, that the Firſt Conſul, no doubt, began to tremble for his *free* and *equal* throne. He had witneſſed, in the courſe of his brilliant, humane, and honourable career, the dreadful contagion of example; and he wiſely and *magnanimouſly* reſolved to prevent its baleful effects from ſpreading any farther.

" It now became apparent "—purſues our author—" that a great diſference of opinion prevailed as to what conſtituted *violence*; whether it was the actual invaſion of the Swiſs territory; or the arbitrary and threatening interpoſition already attempted? At Berne this laſt interpretation was adopted. Beſides, this was the very place to which Buonaparte *had ordered* that the expelled government ſhould be conveyed. The commiſſioners at Berne told General Rapp that they would on no account detach themſelves from the Diet, but that they would not oppoſe the return of the Helvetic government, provided it was brought back by the French. By this means they endeavoured to prevent an invaſion by the French, which they regarded as an uſeleſs evil, and they ſent deputies to Schwiz to point out the danger of farther reſiſtance. General Rapp took upon himſelf to grant a freſh delay of three days, and M. de Bachmann, not doubting that the Diet would yield to ſuch ſtrong reaſons, and wiſhing to avert the ſtorm, evacuated the Pays de Vaud, diſmiſſed the Berneſe troops, and retired, with the remainder of his force, behind the Reuſs. The Helvetic government in fact arrived, under the eſcort of two auxiliary brigades, and was inſtalled by General Rapp!!! The commiſſion of ſtate adjourned and delegated its powers to Bay, the prefect, recommending him to keep his place on certain conditions, to which the Helvetic government conſented. The Berneſe cockade was ſuppreſſed, and all the popular aſſemblies were diſperſed. It is a moſt remarkable circumſtance, that an army of militia, haſtily levied, and ill-diſciplined, ſhould have gone through a campaign without committing any diſorder; and that, on the requeſt of their leaders, they ſhould have returned to their homes, as peaceably as if they had accomplished their object. It was feared, and not without good reaſon, that they would manifeſt their diſcontent to their leaders, and ſtill more to their adverſaries, their hatred of whom was greatly increaſed ſince they had called the French to their aſſiſtance. But what tended to promote this admirable conduct, was the extreme prudence of their leaders and their officers, who ſhared their fatigues and their dangers, and who acquired their affection, while they enforced an obſervance of diſcipline. —— *Thus all theſe people will rally on the firſt ſignal; they will again quit their homes and their families*

families to devote themselves to the defence of their country, and to the restoration of a system which they will never cease to regret.

" Meanwhile French troops assembled on our frontiers, of whom Gen. Ney took the command; and, on the repeated refusal of the Diet to submit to the terms of the First Consul, they entered Switzerland at several points, and Gen. Ney repaired to Sterne, where he acted both in a military and a political capacity.

" On receiving the news of the entrance of the French into Switzerland the Diet disbanded their troops, and dissolved themselves, having previously entered a solemn protest respecting the violence exercised against an independent people, and committing the defence of their rights to God and to posterity. General Rapp returned to Paris, whither he was speedily followed by Verninac, the French minister, the author of all our calamities; and these two consular agents left us exposed to a wild and ferocious soldiery, who seem only fit for gaolers and executioners.

" All the promises of General Rapp, and all the hopes given by Talleyrand to M. de Muline, remain unfulfilled. The Helvetic Government have resumed their functions; they have undergone no purification; the most detestable of them still retain their seats; the commissioners of states have not been allowed to represent their respective cantons at the Consulta; and that consulta will consist of a swarm of jacobins and traitors. Doubtless they will not receive the honour of being consulted on the future constitution of Switzerland; that constitution will be dictated by the First Consul. We are therefore again plunged into the gulph whence we were about to extricate ourselves, and new disgrace will be inflicted on our unhappy country, until the arrival of a fit opportunity for resuming our imprescriptible rights."

Such a scene of political profligacy as this, Europe never yet witnessed in a time of profound peace! That all the nations of Europe should have remained tranquil spectators of such a scene, posterity will scarcely credit. The very wantonness of tyranny seems to have been here exercised, in adding every insult to every injury. The government overturned by the Swiss was a government of usurpers, established by an oppressive and profligate enemy. The people only sought to restore their lawful and their favourite government under which they had lived and flourished for centuries, amidst the shocks of contending factions, and surrounded by hostile powers; and, to aggravate the criminal conduct of the French government, Buonaparté himself had solemnly promised the Swiss patriot, ALOYS REDING, a man as superior to *him* as virtue is to vice, or honour to infamy, that his countrymen should be at liberty to choose a constitution for themselves. Yet he had the profligacy to punish and to imprison this very man for assisting his countrymen in carrying such choice into effect; and to overthrow a government so chosen, merely to restore another of which he, his minister, and his aide-de-camp, had spoken with such supreme contempt!!! In short, in whatever point of view we consider this atrocious act of despotic oppression, we can see nothing to palliate the crime, but every thing to aggravate its enormity. Such a wanton and flagrant contempt of all that *civilized*

nations have been accuſtomed to hold ſacred; ſuch an open and daring violation of the rights and freedom of an independent and *allied* ſtate; ſuch an impudent defiance of all the powers of Europe, was never before exhibited; and, indeed, ſeems expreſsly intended to convince the world of the ſettled determination of this upſtart Corſican, this would-be Emperor of the Globe, to make his will as much law in other countries as it is in France. But words are weak and impotent to deſcribe the feelings which a free-born Briton muſt experience on contemplating this foul and abominable tranſaction. The day of retribution, we truſt, is not far diſtant; and the proverb, 'tis hoped, will be ultimately verified, by our ſeeing at leaſt *one* beggar, whom rebellion, plunder, and aſſaſſination have combined to place on horſeback, "ride to the devil."

Fragmens d'un Voyage en Afrique fait pendant les Années 1785, 1786, & 1787. Par Silv. Meinard Xavier Golberry. 2 tom. 8vo. A Paris. An. 10. 1802.—i. e. *Fragments of Travels in Africa*, by Silv. Meinard Xavier Golberry.

MONSIEUR Golberry, the author of theſe travels, was, formerly, as he himſelf informs us in the preface, a captain in the French army. In the year 1785, when M. de Boufflers was appointed governor of Senegal, M. Golberry was, at his own requeſt, ſent with him as his firſt aide de-camp, with inſtructions to explore the weſtern parts of the continent of Africa, and to gain every poſſible information reſpecting the countries ſubject to the government of Senegal or under its influence. The obſervations which M. Golberry made, during a long reſidence among the principal nations who inhabit the countries of Africa, ſituated between Cape Blanc and Cape Palmas, and the additional information which he collected from various ſources, had furniſhed materials for a work much more detailed and voluminous than the preſent: but the misfortunes which he experienced in the courſe of the revolution, retarded the publication, and the appearance of the work of that ingenious traveller, Mungo Park, rendered it afterwards in many reſpects unneceſſary.—The ability diſplayed in this curtailed publication, with which the author has ſtill thought proper to favour the world, conveys the moſt favourable impreſſion of his talents for the execution of the part aſſigned him. The government of Senegal, according to M. Golberry, might extend its influence over the whole of that immenſe tract of territory lying between the 4th and 30th degrees of north latitude, and between the Atlantic Ocean and the 30th degree of the longitude of the Iſle of Ferro: a ſpace containing all the great deſart of Barbary—nearly the whole of Negroeland—a conſiderable portion of Guinea—the country of Bambouk, abounding in the richeſt gold mines—thirty known nations with a great many which are ſtill unknown—five large rivers capable of being navigated by veſſels of the

greateſt

greateſt burden—and a number of ſmaller rivers the borders of which are well peopled—making, in all, nearly a fifth part of the whole continent of Africa. Mr. G. then points out the means by which this influence might be eſtabliſhed and an eaſy and regular communication opened between the different factories of this extenſive ſuperficies, together with the immenſe advantages that might be derived from a proper attention to theſe objects, not only in a commercial point of view, but alſo on account of the opportunities which, by ſuch means, might be acquired of penetrating into the interior of Africa, and diſſipating the cloud in which a conſiderable portion of that vaſt continent has for ages been involved.

In treating of the various materials for commerce with which this part of Africa abounds, Mr. G., in order to excite the emulation of his countrymen to turn ſuch advantages to the greateſt poſſible account, contraſts their ſupine and negligent conduct with the induſtry and vigour of the Engliſh when in poſſeſſion of theſe countries.—The wide field which is here opened to the reſearches of the philoſopher, has not been neglected by our author. The climate and appearance of the countries which he viſited, the manners and religion of the natives, the natural hiſtory of the gum tree their ſtaple commodity, with that of the moſt curious and important animals that roam at large over the immenſe deſerts and pathleſs foreſts, have been treated of, with a degree of acuteneſs and perſpicuity which ſufficiently evince that Mr. G. well knew how to combine the rational purſuits of the man of ſcience with the active duties of the ſoldier.

The religion of thoſe negroes who inhabit the weſtern diviſion of Africa, north of Cape Palmas, is a ſtrange compound of Mahometaniſm and the groſſeſt ſuperſtitions. The following quotations may ſuffice to convey ſome idea of their religious notions which, it may be obſerved, bear ſome reſemblance to the tenets of the ancient Magi.

"The negroes in general believe in one Supreme Deity, who has committed the government of the world to two ſubordinate divinities—the one good and the other bad. They are of opinion that there can be no occaſion to preſent prayers or offerings to the good principle, who is of himſelf ſufficiently diſpoſed to acts of kindneſs and benevolence, and therefore bend all their endeavours to conciliate the favour of the evil principle, whom they ſuppoſe to have both the power and inclination to do them all manner of harm. The inhabitants of Bambouk, a territory lying on the ſouth weſt of the great deſart of Barbary, are firmly perſuaded that the devil fabricates the gold with which that country abounds. Their manner of ſearching for this metal is by digging pretty deep pits from which they draw up a ſort of earth mixed with gold. Theſe pits are ſunk with ſo little ſkill or precaution, that the earth often falls in and buries the workmen at the bottom. Theſe accidents they attribute to the devil, who by this method ſupplies himſelf with freſh ſlaves to replace thoſe who have periſhed in his employment. This idea prevents them from making any efforts to reſcue the miſerable wretches who have been thus buried alive, which might otherwiſe eaſily be done, as the pits are of no great depth, leſt they ſhould incur the diſpleaſure of the devil, and be deprived of the

benefit

benefit of his labours by provoking him to remove his manufactory to ſome other country more diſpoſed to ſupply him with workmen."

M. Golberry mentions an extraordinary inſtitution which prevails among the people called Foulha Souſous, who inhabit the coaſt of the Atlantic Ocean between Sierra Leone and Cape Mountain.

"This nation," ſays he, "is divided into five confederate cantons, in each of which there exiſts an aſſociation of warriors named Purrah, which in moſt reſpects correſponds to the celebrated inſtitution that formerly obtained in Germany under the name of the Secret Tribunal. Theſe are all ſubject to the Grand Purrah, which is compoſed of deputies from the other Purrahs: but this is ſummoned only on extraordinary occaſions. The authority of this aſſociation over theſe cantons is the moſt abſolute that can be imagined. The people never ſpeak of it but with terror, and, to confirm their fears, reports are induſtriouſly ſpread and readily believed, that the members are ſorcerers and in league with the devil."

Mr. G. thus deſcribes the general character of the negroes:

"All the wants and pleaſures of the negro are ſatisfied without putting him to the leaſt trouble either of mind or body. Inquietude, alarm, and violent paſſions are to him in a great meaſure unknown. The belief in fate prevents him from being agitated with hopes or fears, and makes him ſubmit to every event without murmuring. His life paſſes away in a calm, a voluptuous, *nonchalance* which conſtitutes his higheſt felicity, ſo that the negroes may be reckoned among the number of nature's greateſt favourites."

Many entertaining facts are related by Mr. G. concerning the moſt intereſting animals, wild and domeſtic, which fell under his obſervation in the courſe of his travels; ſuch as the elephant, lion, camel, the enormous ſerpent called *Boa Conſtrictor*, the extraordinary inſects called Termites, the crocodile and river-horſe; with the lizard, known by the name of Camelion, whoſe power of aſſuming various colours has excited the wonder and curioſity of naturaliſts. This animal however does not, according to the vulgar notion, aſſimilate its hues to thoſe of the objects by which it is ſurrounded. Theſe changes appear to be the effect of any inward pain which the animal feels, and of which it is ſingularly ſuſceptible. In a ſtate of liberty and health, the camelion is always of a fine green colour, namely, that of the leaves among which it remains perched. Mr. G. by way of experiment confined ſome of them in a cage, and continued for a ſhort time to harraſs them, while he obſerved the different hues which they aſſumed in conſequence of this treatment.

"My camelions," ſays he, "turned from a fine to a dull green, from that to a greeniſh yellow, then to a yellow marked with red ſpots, from which they paſſed to a yellowiſh brown, from that to a greyiſh brown ſpotted with black, till at laſt they became almoſt entirely black; but upon being ſet at liberty they quickly regained their former natural colour.

"I have often," continues Mr. G. "allowed theſe animals to remain a conſiderable time covered with ſtuffs of ſeveral different colours, and never, upon

upon examination, found the animals of the colour of the ſtuffs in which they were kept; but always of a yellowiſh green, greyiſh black, or ſome of the other hues by which their diſtreſs is indicated."

From the volcanic appearances exhibited by the Canaries, Azores, Cape Verde, and other iſlands in that part of the Atlantic ocean, Mr. G. thinks it not improbable that they might have formed part of an ancient Continent joined to Africa, which has been ſwallowed up by ſome terrible convulſion of nature. The famous *Atlantis*, mentioned by Plato, might have given ſome degree of credibility to this notion, were it not well known how readily the imagination of that celebrated philoſopher rioted at the expence of truth and ſound argument. But the principal foundation on which this ſuppoſition reſts, is, that the practice of embalming their dead bodies was common to the Gaunches, the Indigenæ of theſe iſlands, with the inhabitants of the oppoſite coaſt of Africa. We, however, find it more eaſy and natural to account for the coincidence, by ſuppoſing that theſe iſlands were peopled by Africans, who introduced the practice of embalming, than by admitting that they formed part of an ancient Continent. Upon the whole, though a number of ſubjects which a traveller may be expected to diſcuſs, are either entirely omitted or ſlightly touched upon, this book contains much entertaining and important matter. Indeed, the author himſelf, by the title he has given it, appears to have conſidered it as incomplete; but it cannot be denied that much additional information concerning the weſtern part of Africa may be collected from Mr. G.'s publication. To the future traveller into this Continent it will be a moſt uſeful companion; to the ſtudent of nature it cannot fail to convey much rational pleaſure and advantage; and to the reader for mere amuſement, it will not be unintereſting.

Voyage en Krimée, &c. &c. Publié par un jeune Ruſſe, traduit de l'Allemand. Par. L. U. Delamarre. Pp. 398. 8vo. A Paris, An. 10. *Travels in the Crimea, publiſhed by a young Ruſſian.*

THE author of the preſent work, a young Ruſſian, formed part of that magnificent embaſſy, which was ſent from Peterſburgh to Conſtantinople, in the year 1793, at the concluſion of the laſt war between the great rival powers of Ruſſia and Turkey. The narrative commences with a ſummary account of the author's journey from Vienna to Peterſburgh, in order to join the embaſſy previous to its departure, which contains little elſe than a dry detail of roads, and ſome ſhort and meagre obſervations upon the face of the country, with a few ſcattered deſcriptions of the ſcenery around the cities and villages through which he paſſed. As thoſe countries which our traveller viſited have been but little frequented, they are leſs perfectly known than the other parts of Europe, and the narrative of Lord Macartney's embaſſy to China is, perhaps, at preſent the only ſource

to

to which we can reſort for information that will prove in any degree ſatisfactory. Our curioſity was therefore raiſed to a high pitch by the title of this book, but has certainly not been gratified to an extent ſo full and ample, as might have been expected from the labours of an active and intelligent traveller. To acquire a more intimate knowledge of human nature, to learn the cuſtoms, manners, and diſpoſitions of men in different ſituations, is the firſt and great object of travelling. Unvarying deſcriptions of picturesque and ſtriking ſcenery to which our author has principally confined himſelf, unleſs in peculiar circumſtances, can with juſtice claim attention only in a ſecondary degree. The latter intereſts the feelings and amuſes the imagination; the former enlarges the underſtanding and improves the heart. A certain degree of reſtraint muſt have been neceſſarily impoſed by a regular march of ſeven hundred men of which the embaſſy conſiſted: but the length of time occupied in the journey, the troop often encamping for three days together, afforded abundant opportunity for much important and intereſting obſervation. In this reſpect our author is palpably deficient. But his ignorance of the language of the countries through which he paſſed ought certainly to be conſidered as an apology. During his reſidence at Conſtantinople, orders were iſſued by the Grand Signior himſelf, that the moſt diſtinguiſhed perſons of the embaſſy ſhould be permitted to inſpect every thing that could prove intereſting or curious to the traveller.

From the opportunity which our author by theſe means enjoyed, it might reaſonably be expected that much new and important information concerning this famous city would be collected. Theſe expectations, though not gratified to their full extent, have not been entirely diſappointed. The account of the firſt audience which the Ruſſian ambaſſador, General Kotuſow, had of the Grand Signior, we give in his own words.

"Arrived at the firſt gate of the Seraglio, we found it guarded by a numerous troop of Janiſſaries, clothed in their dreſs of ceremony, and drawn up in two lines between which we advanced. After waiting for ſome moments, a thing uſual with the Turks, who ſuppoſe that by this means ſtrangers will be impreſſed with a high opinion of their grandeur and dignity, we were conducted into an extenſive court, at the extremity of which we perceived the palace of the Grand Signior. Having entered a hall richly decorated in the front of the buildings which compoſe that edifice, we there found the Grand Vizier and the Captain Pacha employed in the adminiſtration of juſtice. All foreign ambaſſadors are obliged to wait a long time in this hall, while theſe two miniſters diſpatch different affairs, liſten to the complaints of the aggrieved, and decide various cauſes. The intention of this is, to give ſtrangers an advantageous idea of the Turkiſh government, and the fidelity with which juſtice is adminiſtered. After we had continued here for ſome time, the Grand Vizier diſpatched the Reis Effendi to the Grand Signior with a note, requeſting permiſſion to introduce the ambaſſador. This being granted, they approached the Sultan's apartment, when a ſtool garniſhed with cloth of gold was given to the ambaſſador to ſit upon till the moment when the Vizier ſhould introduce him into the

preſence

preſence of the Grand Signior. At the door of the hall of audience were ranged the preſents deſtined by the Empreſs for the Sultan. The ambaſſador being introduced into the preſence, three times ſaluted the Grand Signior who ſat on his throne, and in an elegant ſpeech, proceeded to explain the object of his miſſion, and expreſſed the high ſatisfaction with which the Empreſs was diſpoſed to fulfil the articles of the treaty. He then delivered the Empreſs's letter into the hands of the Captain Pacha, who gave it to the Vizier, by whom it was preſented to the Sultan. A ſuitable anſwer was returned, which being interpreted to the ambaſſador, he again made his obeiſance, and retired."

The latter end of the book, which contains the narrative of the return of the embaſſy, is beyond all compariſon the moſt amuſing and inſtructive part of the work. From a dull unintereſting detail of roads and encampments, the mind paſſes with peculiar and unexpected ſatisfaction, to the moſt important philoſophical diſcuſſion, concerning the origin, manners, hiſtory, population, commerce, and political ſituation of the inhabitants of Moldavia and Wallachia. Inſtead of the dry and ſuperficial narrator, our author ſuddenly becomes the acute and penetrating philoſopher, and the tedium felt in peruſing the former part of the work, is relieved and amply compenſated by the highly entertaining and important information that may be derived from the latter. From a variety of uſeful matter we ſelect the following extracts, which are, however, by no means to be conſidered as the moſt favourable ſpecimen that might be adduced.

Our author ſpeaking of the Turks, ſays,

"The frequent proofs of complaiſance which I experienced at the hands of this people, and their readineſs to oblige, gave me the moſt favourable opinion of the general character of the nation, and convinced me that the climate ought to ſerve as an excuſe for that indolence and non-chalance with which it is reproached. A Turk, when offended, or under the influence of jealouſy, becomes terrible; and his rage cannot be quenched but in the blood of his adverſary. In my rambles about Conſtantinople, I was often witneſs to the civility of the people, and their love of hoſpitality. The firſt Turk that I encountered, upon my queſtioning him about the road, immediately propoſed to become my guide, and exerted himſelf to procure me the beſt refreſhments and entertainment."

The following are ſome of the traits that diſtinguiſh the character of the Wallachians.

"The Wallachians, as well as the Moldavians, follow the Greek mode of worſhip, but are as ignorant with regard to religion, as they are in every other branch of uſeful knowledge. Their weak minds, unaccuſtomed to reflection, cannot emancipate themſelves from the trammels of ſuperſtition. They are much attached to external forms, and receive the moſt improbable falſehoods with implicit belief. Phantoms, demons, ſorceries, and a thouſand other abſurdities cheriſhed by ignorance and credulity, but deſpiſed by enlightened nations, hold their empire in Wallachia. Entirely without the means of education, and poſſeſſing no books except thoſe of the Church, it will be difficult for them to emerge from this gulph of barbariſm. Even their prieſts themſelves are ſo badly educated, that the whole of their knowledge is confined to the ſimple operation of reading and writing."

Upon

Upon the whole, this book may be fairly allowed to contain much inſtructive and amuſing matter. The conſideration that it was not originally prepared with a view to publication, but merely for the entertainment of a private circle of the author's friends, is a reaſonable apology for the little defects of the work. Though all has not been done that might be expected from an enlightened traveller in the ſame ſituation, ſtill, the ſmalleſt contribution to the ſum of general knowledge is entitled to the praiſe and gratitude of the public.

Allgemeine Geſchichte der Obſtkultur von den Zeiten der urwelt an, bis auf die gegenwæ tigen herab, Erſter Band. Geſchichte der Obſtkultur von den Zeiten der Urwelt bis zu Konſtantin dem Groſſen; von D. Fr. Karl. Ludw. Sickler, nebſt einer genetiſchen Obſtcharte und 2 audern Kupfern. i. e. *A general Hiſtory of Fruit Trees, from the earlieſt Period to the preſent Time*; by M. Fr. Sickler, *accompanied by a generic Chart of Fruits, and two other Plates*, &c. 8vo. Pp. 507. Jagar, Francfort on the Mein, 1802.

THE author had long entertained the deſign of giving a ſyſtematic deſcription of the fruits known to the ancients, of the nations by which they were principally cultivated, the means by which they came to be cultivated in Germany, and the men who had contributed moſt to their introduction. An extenſive knowledge of antiquity, ſo eminently conſpicuous in the firſt volume, which comes down to the age of Conſtantine, ſupplied him with the materials for this undertaking.

The work is divided into the following general heads.

1. The primitive ſpecies of all Fruit-trees were originally found in the country ſurrounding the Caſpian Sea, in Aſia Minor, in Syria, Phœnicia, and Paleſtine. The Phœnicians and Phoceans, but principally the Greeks and Romans, introduced theſe ſpecies into the other cultivated countries. No Fruit-tree is a native of Europe; not one, as far as we can learn from hiſtory, was imported from Africa or America.

2. It is only thoſe countries of Aſia that are ſituated between the 36th and 53d degrees of latitude which gave birth to Fruit-trees. It is only the ſame latitude, and the ſame climate, which favour the growth of Fruit-trees in Europe.

3. The primitive ſpecies have varied more and more, in the courſe of time, and only three ſorts of pears were known in the time of Ariſtotle and Theophraſtes, while in Cato's time they had increaſed to ſeven, and in the time of Pliny and Columella to fifty-ſix. The other Fruit-trees exhibit the ſame phenomena as the pear. Their varieties multiplied either by the mode of culture, or by grafting. The different varieties of the ſame ſpecies were combined and ſo formed other ſubordinate varieties.

It

It is wonderful to ſee in the curious and learned expoſition which our author gives of the different modes of cultivating the ſoil in different ages, how much they all differ from the modern mode of cultivation. Almoſt all the methods of grafting were known to the ancients; but, unfortunately, Mr. Sickler enters into few details on the formation of varieties. We know, however, that the almond plumbs were produced in Spain by grafting the plumb upon an almond ſtock; that cherries were produced in Italy, in the time of Pliny, from the *guignes* and the laurel; that the French apples, called the pommes d'appi, were ſo named from one Appius, who grafted an apple on a quince, &c. This probably has been the means of producing varieties in other Fruit-trees.

While the author gives copious extracts from the ancient claſſics which he has conſulted, he exhibits, at each hiſtorical epoch, a complete ſtatement of all the ſpecies and varieties of fruits known at that time. From theſe inveſtigations it is that he has attempted to ſketch a chart, at the end of this firſt volume, on which are expreſſed, by certain ſigns, the different fruits, and the different roads which they purſued upon the earth, till the time of Conſtantine. It will be eaſily perceived that ſuch a chart, from our preſent knowledge, can neither be very complete, nor always founded on ſure data; and that the learned author has been ſometimes reduced to the neceſſity of having recourſe to probabilities and to analogous reaſoning, though he has certainly not run wild in the field of conjecture. We are certain, for inſtance, from the authority of Strabo, that the fig-tree was carried by the Phoceans from Aſia Minor into the ſouth of France; that the vine, the fig, the pear, and the apple were tranſported by Helico into Switzerland; that the armies conveyed the fig from Carthage to Rome,; that the quince came from Crete into Italy; that Papinius brought the plumb and the peach from Africa into Italy, &c. All theſe are hiſtorical facts: but the vicinity of places whence the ſpecies originally ſprang, the rivers which run through them, their fertility, the character of the inhabitants, and ſimilar circumſtances ſupply leſs certain data for the hiſtory of tranſplantation; yet it is on ſuch grounds alone that the author ingeniouſly concludes that the fig was conveyed from Tyre and Sidon to Carthage, and thence to Italy, whereas the peach was brought from Egypt into Italy only in the time of Cato.

In the chart is pointed out the probable ſituation of the garden of Eden; of Mount Ararat, in which Noah planted the firſt vine; and the road which Hercules followed to the garden of the Heſperides. It alſo aſſigns the birth places of different fruits; it gives, for inſtance, the apple, the pear, the cherry, and the walnut, to Pontus; the plumb, to Syria; the vine, to Albania; the quince, to Crete; the peach, to Perſia and Egypt; the apricot, to Armenia; the fig, and the mulberry, to Paleſtine; the lemon, to Media; the olive, and the nut, to the borders of the Caſpian Sea; the raſpberry, and the medlar, to the environs of Mount Ida; the ſervice tree, to Aſia Minor; the almond,

mond, to Idumea; and the chesnut, to the environs of Sardis. On the same chart is described the probable situation of the gardens of Alcinoüs, of Cato, Columella, Lucullus, Laertes, Midas, Pliny, Palladius, Seneca, Semiramis, and Varro. An explanatory table refers to the different passages of the work in which the author's proofs are to be found. This brief sketch will suffice to convey a just idea to our readers of the mode in which the author has treated a subject, that has not been discussed before. He certainly has displayed much erudition, of a particular kind, and much ingenuity, and his work is both curious and interesting.

Flore du Nord de la France, ou Description des Plantes indigenes, &c. i. e. *The Flora of the North of France, or a Description of the indigenous Plants, and of those which are cultivated, in the Departments of the Lys, the Scheldt, the Dyle, and the Deux-Nethes, including the Plants which grow in the Countries bordering on those Departments; a Work, the Fruit of nearly thirty Years care and research, in which the Plants are arranged according to the System of Linnæus, and described by Genera and Species, with Observations by the Author. To which are added the specific Places in which they grow, and their acknowledged Properties in Medicine, Food, and the Arts.* By F. Roucet, Officer of Health, in the Town of Alost. 8vo. 2 vol. Richard, Paris. An. xi. 1803.

THIS author had already published a Treatise on the rare Plants, which grow naturally in the environs of Ghent, Alost, Termonde, and Bruxelles. He has again traversed the two provinces of Flanders and Brabant, and this *Flora* proves that his researches have not been fruitless. He has been employed in making this collection eight and twenty years! Prefixed to the work is a Botanical Dictionary, in which he adopts the system of Linnæus. The descriptions display both ability and science. At the conclusion of the book are tables of genera, and of synonyms of French and Flemish names. This work will be a valuable acquisition to the lovers of Botany.

Notice des Ouvrages de M. D'Anville, Premier Geographe du Roi, &c. i. e. *A List of the Works of M. D'Anville, first Geographer to the King, Member of the Academy of Inscriptions and Belles Lettres, and of the Academy of Sciences at Paris, of that of Sciences at St. Petersburgh, of the Society of Antiquaries at London, and Secretary in Ordinary to the Duke of Orleans; preceded by his Eulogy.* 8vo. Pp. 120. Delance, Paris. An. X. 1802.

THE motive for printing this list, is to pave the way for a new, complete, and uniform edition of the works of this justly celebrated geoprapher. The Editor assures the public that he has spared

ſpared no pains in obtaining a full knowledge of all his works; that he has examined the whole geographical collection of the miniſter for foreign affairs, the plan of which was formed by M. D'Anville himſelf; and all the manuſcripts and deſigns in the poſſeſſion of his heirs. There is little doubt, therefore, that he will be able to produce a moſt valuable work.

The *Eulogy* was written by M. Dacier, perpetual ſecretary to the Academy of Inſcriptions and Belles Lettres, and was inſerted in the forty-fifth volume of the Tranſactions of that Academy; from which it has been now reprinted. The Editor juſtly preferring it to that written by Condorcet, which is inſerted in the Memoirs of the Academy of Sciences, and is, in all reſpects, inferior to the other.

The new edition of M. D'Anville's works will be in ſix volumes quarto, including ſixty-two maps. The ſubſcription price twenty-five livres, at Paris.

Le Chateau des Tuileries, &c. i. e. *The Palace of the Tuileries, or a Recital of the Tranſactions in the Interior of that Palace, from the period of its Conſtruction to the 8th Brumaire, in the 8th Year; with Particulars relating to Lord Bedfort's Viſit to the Tuileries after the 10th of Auguſt,* 1792, *including curious Anecdotes of State-Secrets, of the Royal Family, Perſons attached to the Court, Miniſters, the Parliaments, and of the ſeizure of the Effects of the Crown, the dilapidation of the Furniture, &c. the Secret Police of the Court, and, laſtly, of the State of Paris during the Revolution.* By P. J. A. R. D. E. 2 vol. 8vo. Pp. 768. Le Rouge, Paris. 1802.

COULD every ſtatement in the book before us be relied on, were all the anecdotes ſelected ſupported by proofs, and authorities given for every aſſertion advanced, we ſhould not heſitate to pronounce it one of the moſt curious and intereſting publications which has appeared ſince the acceſſion of Buonaparté to the throne of the Gauls. But fact is ſo evidently blended with fiction, and truth with falſhood, that the taſk of ſelection is rendered extremely difficult, and the minds of readers in general are more likely to be deceived than informed by the peruſal of it. The pretended viſit of a Lord Bedfort, (evidently intended for the late Duke of Bedford, and, as evidently, giving riſe to the aſſertion of Mr. John King, reſpecting his Grace's excurſion to Paris*) to the palace of the Tuileries, ſupplies the author with a reaſon for giving a full deſcription of that palace, its contents, and its ſtate, after the attack of the 10th of Auguſt, and the conſequent impriſonment of the royal family. He repreſents himſelf as an advocate who went to Paris in 1790, as a federaliſt-volunteer; he meets with *Lord Bedfort* by chance, and introduces him to

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* See Anti-Jacobin Review, Vol. XIV. P. 381.

his friend, one of the Commiſſaries appointed by the Committee of the National Convention, to guard the property and other effects in the palace from any farther depredations of the ſovereign people, who enters into ſuch explanations with his Lordſhip as no man, in his ſenſes, at ſuch a time, and in ſuch a ſituation, would enter into. Their reſearches, however, are not confined to the palace, for they viſit different parts of the city, the coffee-houſes, and the Jacobin club. The revolutionary anecdotes interſperſed in the narrative are very curious, but unfortunately many of them are deſtitute of all the circumſtances neceſſary to eſtabliſh their authenticity.

The two firſt chapters contain an hiſtorical ſketch of the building of the palace, the additions made to it by ſucceſſive monarchs, the police maintained in it, and the moſt remarkable tranſactions which occurred in it, previous to the reign of Louis 16th. Some part of the ſecond chapter, particularly one of the anecdotes extracted from the Regiſters of the Police, is better calculated for the meridian of Paris, than for that of London; it ſhocks decency, and has nothing to recommend it. In the third chapter are ſome reflections on the attack on the royal palace at Verſailles, which immediately preceded the transfer of the royal family to the Tuileries, to them a *priſon*, not a *palace*, in which they remained till they were ſent by their regicidal ſubjects to the Temple. Of this attack, the author ſays—

"I ſhall enter into no particulars of thoſe dreadful days which ſhocked all Europe, the reſult of which was the king's reſidence at Paris, but the object of which, according to public report and to the ſubſequent declaration of D'Orleans himſelf, was of a very different nature. As he was chatting with Ronſin about the endeavours of the Queen to ſtrengthen the throne and the cauſe of royalty, D'Orleans ſuffered theſe words to eſcape him: '*All our fears of her would have ceaſed had the affair of Verſailles ſucceeded.*' We fear to give the natural interpretation of theſe few words. A remarkable circumſtance in this buſineſs is, that women were choſen to carry it into execution. The chief of that female army was *Reine Audu*, a ſtout woman, with a fanatical mind. When ſhe arrived at Verſailles, at the head of 800 ſoldiers of her own ſex, ſhe accoſted the dragoons who were drawn up before the National Aſſembly, and, after exacting from them an oath of fidelity to the nation, ſhe ſtationed 400 women near them, with three ſmall pieces of cannon.

"With the reſt of her troops ſhe addreſſed herſelf to the regiment of Flanders, from which ſhe obtained the ſame promiſe, and went to find D'Eſtaing, whom ſhe required to introduce her to the King, with twelve of her female followers. D'Eſtaing promiſed he would, but did not fulfil his promiſe. Having learned that four of the royal carriages were about to leave Verſailles, ſhe ſtopped them, and attempted to force her way into the palace. The reſiſtance made by the body guard produced a ſkirmiſh, in which *Reine Audu* received two ſlight wounds, one on the cheſt, and the other in her right hand. She afterwards found means to force herſelf into the King's preſence, and every body knows what ſhe and her companions demanded of his Majeſty. On quitting the palace, proud of her ſucceſs, ſhe threatened to diſplace the body guard, but received a cut on her left arm with a ſabre, and paſſed the night on the carriage of a cannon.

"*Reine*

"*Reine Audu*, when the Chatelet affected to inſtitute a judicial enquiry into theſe proceedings, was apprehended and impriſoned; and ſhe remained in priſon until all proceedings on account of the revolution were ſtopped by law. During her confinement ſhe loſt her ſenſes, and died mad in the Hoſpital for Lunatics, in 1793. This is the only anecdote that I ſhall venture to ſtate reſpecting the inſurrection at Verſailles, and my reaſon for ſtating it is, that I have not ſeen it ſtated any where elſe.

"I ſhall not enter into the particulars of the precipitate journey of the royal family from Verſailles to Paris; ſuffice it to obſerve, that after a march of eight hours, which may be compared to a march of ſavages returning from the field with their priſoners of war, they alighted at the palace of the Tuileries, there to fix their reſidence. But nothing was prepared for their reception; every thing was wanting, beds, tables, chairs, and even the moſt neceſſary articles of life."

We ſhall not attempt to give a regular analyſis of this work, nor to follow the author through the numerous apartments of his favourite palace, and ſtill leſs through the various obſervations and diſcuſſions which ariſe out of the objects they contained. We ſhall merely ſelect ſuch paſſages or anecdotes as are either new in themſelves, or as call for ſome animadverſion. When the atrocious law was paſſed for the apprehenſion *des ſuſpects*, of all ſuſpected perſons, and even of all perſons ſuſpected of being ſuſpected, ſome ſimple farmers, who had been ſent to the Convention, never having before heard of the claſs *des ſuſpects*, ſuppoſed they were perſons who enjoyed ſome good appointment under the Republican government, and actually made application to be admitted among them. To which anecdote the author adds the following pertinent remark. "We call ourſelves one of the beſt informed nations of Europe: travel through the country; viſit the ſuburbs of our towns and cities, and you will ſee, vain writers, that the veil of ignorance ſtill covers nineteen twentieths of the people."

Many facts are here related which tend to confirm the juſtice of the opinion entertained by all who paid cloſe attention to the events of the revolution, in its firſt ſtages, that but for the King's goodneſs of heart, miſtaken philanthropy, and indeciſion of character, the efforts of the regicides could never have ſucceeded.

"One of the moſt remarkable epochs of the reſidence of Louis 16th, at the Tuileries, is, unqueſtionably, the confederation of the French on the 14th of July, 1790. If he had been well-adviſed, he might eaſily have availed himſelf of that event to recover, at a ſingle blow, all the prerogatives which the National Aſſembly had taken from him one by one, complimenting him all the while. Let us direct our attention for a moment to that epoch. The ſpirit of the people in the departments was not yet corrupted; Frenchmen ſtill loved their king. That love animated the federaliſts, in particular, who had come from all parts of France, with ſcarcely an exception. I was of the number, and I can aſſure you, that the inſinuations which were endeavoured to be inſtilled into their minds, produced an effect diametrically oppoſite to that which they were intended to produce. How happened it that the King, who muſt have been apprized of

this diſpoſition, did not ſurround himſelf with the federaliſts? A few ſlight particulars of the harſh treatment which he had experienced; a few words on his love of his people; an oath demanded and taken apropos; to profit by the moment of enthuſiaſm to command and to act; nothing more was neceſſary to enable him to diſſolve the ſtates and to mould them anew; to return to Verſailles; to recover his throne; and to defend the approaches to it with a choſen guard of federaliſts. But he contented himſelf with ordering us to paſs in files before him, with taking his oath where he could not be ſeen, inſtead of ſhewing himſelf in the midſt of them; with reviewing them after half of them had returned to their homes; and, without appearing at any of the feaſts that were given, he ſuffered La Fayette to acquire, at his expence, the attachment which all the citizen ſoldiers deſtined, on their arrival, for the King, and which, on their departure, they left to that General.

"Two days before the confederation, the federaliſts had orders to aſſemble, in the afternoon, in the Elyſian Fields, to be reviewed by the King. But a heavy rain falling the plan was changed, and they paſſed in files, under the veſtibule of the Tuileries, before the King, the Queen, and the royal family. The department to which I belong, inſtead of a dark blue, had choſen a light blue for their uniform, turned up with red, lined with white, and with white buttons, which gave us a foreign air that attracted the Queen's attention. I led the file of the firſt company that paſſed, and, either for the purpoſe of examining us more cloſely, or becauſe the paſſage was very narrow, and obſtructed by a croud of ſpectators, we were ſtopped for about two minutes, immediately before the King. The Queen ſtooped forward, and laying hold of the ſkirt of my coat, ſaid, *'Sir, of what province are you?'—'Of that in which your ancestors reigned.'—'What! you are'—'Your faithful people of Lorraine;'* and I ſpoke truth. She thanked me by an inclination of her head, accompanied by a look which I ſtill ſee, ſo deep was the impreſſion which it made on me; and turning to the King, ſhe ſaid to him, *'These are your faithful people of Lorraine.'* The King bowed to us: and as we continued to file off, I ſaw no more. Well! theſe few words, and that look which was not loſt on any one of my comrades, affected us to that degree that we were ready to execute any orders which thoſe two unfortunate perſonages would have given us at the moment. I only mention this fact to convince you how eaſy it was for the King, at that time, to diſpoſe of about 60,000 men, all aſſembled at Paris, and who, like me, then ſaw the King for the firſt time.

"If Louis 16th had had the ſame diſpoſition as Antoinette, I have not the ſmalleſt doubt, that he would have been king of France at this moment. She ſuffered no opportunity to eſcape for engaging and preſerving the love of her ſubjects. At the Temple, and in the Conciergerie, ſhe tamed her ſavage keepers, and converted her mortal enemies into devoted ſervants. Turgan, Michonis, Manuel, are proofs of this fact. Did not Herbert himſelf cry with rage at having ſymptoms of compaſſions extorted from him. As for me, who was never a frantic demagogue, nor an infatuated royaliſt, I never had but two opportunities of ſpeaking to the Queen; and from the ſenſations which I experienced on thoſe occaſions, I have not a doubt, that, if I had had more frequent opportunities of ſpeaking to her, I ſhould have become one of her moſt determined partizans."

That the King's intention of eſcaping from his priſon of the Tuileries

ileries was known to La Fayette, and by him connived at, in order to make a merit of defeating the project, was a fact aſſerted at the time of his Majeſty's return from Varennes, and has never, for a moment, been doubted by us; this author thus ſpeaks of it.

"It is known that the arreſt of the royal family at Varennes was imputable to ſeveral cauſes; the neglect to ſend couriers before, the delay occaſioned by an accident which happened to the carriage, the fault of a detachment which quitted its poſt without orders; and, lately, the ſuſpicions which aroſe from the movements of Bouille's troops. But a more immediate cauſe was aſſigned by the Court. The Court always maintained, and its partizans ſtill maintain, that La Fayette knowing the King's intention, only ſuffered him to go in order to aſſume to himſelf the merit of having ſtopped him. The cloud which covers this aſſertion is rendered more impervious by the very place at which the King was ſtopped. The waiting, to execute ſuch a project, until the royal family had reached a little town on the very frontiers of the kingdom, was ſuch an act of imprudence as greatly to weaken the accuſation againſt La Fayette. Nevertheleſs I cannot reſrain from ſuſpecting him, from a paper which I, and many others, have read. This paper was written by Danton, and ſtated, in ſubſtance, that, at a conference holden between him, Bailly, La Fayette, and other members of the conſtituted authorities, it had been reſolved not to oppoſe the King's departure. As far as I can recollect, this paper was dated at the end of April 1791, which circumſtance may raiſe a doubt as to its relating to the journey undertaken two months after. But as it was ſuſpected, even before that time, that the King had it in contemplation to fly from Paris, it leaves a certainty in the mind that theſe great perſonages of that day had ſomething more than ſuſpicions of the fact.

The fact, we think, is tolerably certain; and as to the objection founded on the diſtance of the place at which the King was ſtopped, it is too frivolous to ſtand the teſt of inquiry. That circumſtance only ſerves to prove that La Fayette was a *fool*, as well as a *traitor*, and nobody, we believe, ever miſtook him for a *ſage*.

The author, in deſcribing to his companion, Lord Bedfort, the cauſes of the French revolution, reaſons very ſatisfactorily on the ſubject, as far as he goes, and attempts, not unſucceſsfully, to prove, that the apparent contradiction which ſubſiſts between the republicans and the royaliſts, as to thoſe cauſes, may be eaſily reconciled. The following obſervations are deſerving of attention.

"Let us conſider, for a moment, the contradictions of all kinds which marked the adminiſtration of our government. In the colleges, for inſtance, the ideas of Spartans were ſeduloufly inſtilled into the minds of youth deſtined to be the ſubjects of a monarch. Their tutors only explained to them the laws of Solon and Lycurgus, and never ſaid a word on the nature of the monarchical government, under which they were to live. The models held up for their imitation were ſuch characters as Epaminondas, Themiſtocles, Cicero, Cato, Curtius, the Horatii, Scævola, and even the two Brutuſes. And what is particularly worthy of remark, they were eccleſiaſtics, Roman Catholic prieſts who, with the *ſoutane* on their backs, and the *calotte* on their heads, gave theſe aſtoniſhing leſſons of republicaniſm and idolatry.

What was the conſequence? the minds of theſe young men became inflamed and exalted, they ran to the theatre to applaud *the death of Cæsar*, to weep over the death of *Seneca* and of *Socrates*, and to laugh at the epigrams in the *Spaniſh Barber*, and *Figaro*.

"When they left college, they read with avidity Rouſſeau, Voltaire, Diderot, Monteſquieu, D'Alembert, Raynal, &c. &c. They ſtudied the means of reducing to practice the ſyſtems of all theſe writers; they perceived the poſſibility of the thing, and accelerated the moment of execution by their converſation and their conduct. All this portion of a new generation, imbued with theſe principles, were diſperſed over all the different claſſes of ſociety to which they belonged; they there repeated, with exaggeration, whatever they had learned or read, and thus, in a great degree, inſtilled new ideas into the minds of perſons of every deſcription, and into all families. There was not even a village, where the people did not ſtammer out the name of the Romans, and talk of their republican government. Every thing was ſo well prepared for a revolution, that the moment the air ſounded with the name of States-General, the old word, liberty, vibrated throughout France."

He next proceeds to conſider the different claſſes of ſociety, and here ſome of his remarks are juſt, and many unjuſt. Of the former deſcription are part of his obſervations on the Court.

"The Court had, for a long time, ceaſed to diſplay that ſplendour which the charms by which it was formerly ſurrounded rendered reſpectable to the people. The laſt King (Louis XV.) had degraded himſelf in the eyes of his ſubjects, by making a courteſan of low extraction and impure manners, (Madame du Barry) ſit, in public, on the ſteps of the throne. The weakneſs of his ſucceſſor allowed his Queen to take away all remains of dignity from the majeſty of the throne, and the ſuppreſſion of etiquette, by deſtroying pomp, exhibited the maſter of the empire in a ſtate of nudity, and every one loſt ſight of the King in contemplating the man."

So far his notions are juſt. Such is, and ſuch *ought to be*, the danger when princes, who are the ſworn guardians of religion and virtue, ſo far forget the principles of both, as to become the patrons of vice, and to introduce proſtitutes, no matter whether their birth be high or low, (for female profligacy, like death, levels all diſtinctions) into places which ſhould be reſerved for the virtuous alone. All attempts to excuſe, or even to palliate ſuch conduct, beſpeaks a baſe depravity of mind, and betrays a diſpoſition to oppoſe the wicked propenſities of man to the revealed will of God.

The author's remarks on the nobility are much leſs correct. When he talks of the burdens impoſed on the ſtate by the exemptions of the privileged orders, he expoſes his own ignorance, by advancing an aſſertion which has been confuted again and again. The official account publiſhed by M. Necker, at the beginning of the revolution, proved, to an arithmetical certainty, that thoſe exemptions were trifling in their extent, and harmleſs in their conſequences. In his reflections on the clergy, too, there is more ſeverity than juſtice. The parochial clergy, indeed, he praiſes highly; but by this conceſſion

ceſſion he materially deſtroys the force of his own concluſion, and ſhakes the validity of ſome of his own poſitions. For it muſt be admitted, that the parochial clergy have the greateſt influence on the minds and manners of the people in every country; if then, as he admits, they performed their duty in every reſpect, how could the profligacy of ſome of the higher clergy (allowing it, for argument's ſake to have ſubſiſted) counteract the effects of their inſtructions and of their examples, ſo as to render the people diſaffected to the altar and the throne, on the one hand, and to make them treat religion and its duties with contempt, on the other. He maintains that it did this, but the aſſertion appears to us to involve ſuch a contradiction, as nothing ſhort of revolutionary ſagacity can poſſibly reconcile.

Two anecdotes are related, in order to prove the profligacy of the biſhops, and the contempt in which ſome, at leaſt, of the duties of the Romiſh religion were holden in France.

"L***, one of theſe prelates, rivalled in debauchery the moſt profligate young men of faſhion. In his epiſcopal palace he aſſembled a number of young beauties with whom he conſoled himſelf for the mortification to which he was ſubjected of paſſing a few months, in the year, in a ſmall country town. Whenever he made the tour of his dioceſe, to adminiſter the ſacrament of confirmation, he was accompanied by one of theſe, in the diſguiſe of a man. In going through the villages he took delight in making her paſs for himſelf; and for this purpoſe he mounted a horſe, and left her alone in the epiſcopal carriage, to receive the homage of the peaſants who took her for my lord the biſhop."

This reſembles one of the thouſand revolutionary fabrications which have been circulated with a view to bring the clergy into contempt. If the fact be true, names ought to have been mentioned, and authorities adduced. Admitting it, however, to be true, is a whole claſs of men to be ſtigmatized for the crimes of an individual. Forbid it juſtice, and forbid it truth! The other anecdote is related on the author's own knowledge of the fact, and is intended to ſhew the contempt into which the practice of confeſſion had fallen previous to the revolution.

"Three married men, fond of pleaſure, made a party of debauch on Good Friday, and indulged themſelves in all thoſe exceſſes which are proſcribed on that day. The next day the trio began to reflect that they were to go to confeſſion on Eaſter Sunday. They looked for a confeſſor who was not very rigid, and went to confeſs to him. The two firſt, however, left the confeſſional abaſhed and aſhamed at not having obtained abſolution; but the other received it. They all three joined company on leaving the church, and the two who were diſappointed lamented their hard fate, while the third laughed at them, and told them he was going to receive the ſacrament. "How is that poſſible?" ſaid the others, "we were rejected on account of that very party of debauch at which you were preſent; you, therefore, are as guilty as we are, and are, of courſe, no more entitled to abſolution than we are."—"Yes," ſaid the third, "but I did not ſay a word about that. There are three things which I confeſs to God alone.

alone. It is too dangerous to mention them to a man who may abuſe my confidence."

If this anecdote be true, we can have no difficulty in believing the author's account of the general contempt in which the duty of confeſſion was holden.

"Confeſſion, that inſtrument at once ſo powerful and ſo precious, only retained its influence over a ſmall part of the community. The man of information and probity had thrown off this yoke; the peaceful citizen ſtill ſubmitted to it for the ſake of appearance, but he limited his confeſſion to mere nothings: the women alone crowded the confeſſionals. In the villages, the congregations gaped at the ſermons which they attended from mere habit; the people murmured againſt tithes, and ſhut their doors againſt the crowd of uſeleſs monks which they began to conſider as an uſeleſs burden to the ſtate. In a word, the prieſts were regarded, in ſociety, in the ſame light as the phyſicians, and were never ſent for but in caſes of extreme neceſſity."

Similar animadverſions are extended to almoſt every claſs of ſociety, and if the portrait be fairly drawn, certain it is, that the French deſerved moſt richly the revolutionary ſcourge under which they have ſo ſeverely ſmarted, and will long, very long, continue to ſmart.—The picture however is overcharged in many of its features, and the author appears to have traced it with a revolutionary pencil. One other cauſe of the revolution, in the opinion of this writer, and, indeed, of many others, was the part taken by the French government in the American rebellion.

"The conduct of Louis on this occaſion may be conſidered as the moſt immediate cauſe of his fall. If it were good policy in him to humble the power of the Engliſh, by aſſiſting the Americans with ſhips and money, prudence ſhould have at leaſt prevented him from ſending his officers to America to imbibe thoſe principles of liberty which certain courageous writers there laboured to inculcate on the minds of their fellow-countrymen. But the whole conduct of that unfortunate monarch was deſtined to be marked by inconſiſtency. In fact, was it not laughable to ſee, in the ſame inſtant as it were, permiſſion given to your officers, on the one hand, to contribute by their valour to found a republic, and, on the other, orders iſſued to ſeize and burn the works of Raynal, Rouſſeau's Social-Contract, and other writings of the ſame ſtamp, which proclaimed the excellence of a republican form of government?"

It certainly was *worſe* than ridiculous, but the author ought to have known that the encouragement of the American rebellion was the work of the cabinet and not of the king, who was ever adverſe to the meaſure. And the miniſters themſelves were greatly influenced by the intereſted repreſentations of the merchants who expected, by ſevering the American Colonies from the mother country, to found their own commercial conſequence on the ruin of that of Great Britain. But let us follow the author in his tranſition from the *monarch* to the *mob*.

"There

"There now remains to examine that laſt claſs of ſociety, which is found in the ſtate without forming a part of it. Without any fixed aſylum, or any particular means of ſubſiſtance, they are to be found every where, and buſy themſelves with every thing: In ſhort, they are to ſocial order what the foam is to the ſea. In times of calm, concealed beneath the reeds and in the hollow of rocks, but when the ocean is agitated by wind and ſtorms, it ſuddenly covers its ſurface, ſpreads itſelf around, and diſturbs its waters; or like the voracious ſhark which hides itſelf at the bottom of the ſea, when health and ſalubrity prevail on board the ſhips, but follow their track and ſurround them, whenever the exhalation of peſtilential miaſmata encourages them to hope for a prey. Such are the populace; always diſpoſed to create tumults, they watch the moment of political troubles and attach themſelves to the author of them, for the ſole purpoſe of appropriating to themſelves a part of the ſpoils. Blood, fire, nothing terrifies them; on the contrary, they provoke ſcourges, and fatten on deſtruction. This vagabond maſs is at the diſpoſal of him who offers them the moſt crimes to commit. They, it was, who deſtroyed, in 1788, the ſuperb eſtabliſhments of Reveillon; who burned the Barrieres and the Corps-de-gardes in 1789; who violated the Royal Palace at Verſailles and ſtained it with blood; who pillaged and deſtroyed the magazines, in 1790 and 1791.; and who, laſtly, but a few days ago, coolly maſſacred the wretched beings with whom fear and paſſion had crowded the priſons of the capital.

"This deſtructive maſs, the enemy of all ſocial order, which is found in every empire, and againſt which no adequate precautions have ever been taken for the purpoſe of diminiſhing its numbers, and checking its exceſſes, had, within a few years, increaſed, in a moſt alarming degree, in the metropolis. Whenever any fray occurred in the ſtreet, the parties engaged in it were ſuddenly ſurrounded by a number of theſe men who, inſtead of pacifying them, urged them to fight, and laboured to promote a general confuſion. When it was talked of convening the States-General none talked louder than theſe vagabonds, to whom all ſyſtems of government are alike indifferent. Covered with rags, they called themſelves the third-eſtate; and while they held out their hands for alms they exclaimed againſt the privileged orders, and complained of the weight of taxes. The police, weak and nearly dumb, did not dare to act and purge the capital of them. *It was, however, by this part of the population that our revolution was effected*; but what has convinced me that the populace did not act for themſelves, is, that inſtead of deſtroying the *Bicêtre* which was conſtantly filled with their equals, they attacked the Baſtile in which none of the lower claſſes of people was ever confined."

Such are the *Sovereign People* of France as depicted by a French republican. Truth will out at laſt. Whenever *we* ſo repreſented the people we were abuſed and vilified for our *calumny*; and during the firſt periods of the revolution, nay during its whole progreſs, and even ſubſequent to the acceſſion of the Corſican to the Conſular throne, they were proclaimed the *Sovereigns* of the ſtate, and attended by their ſatellites *Liberty* and *Equality*. But now, forſooth! theſe enlightened philoſophers have, after fourteen years of blood and deſolation, diſcovered what the veriеſt blockhead in Europe could have told

told them before, and what every honeſt man proclaimed to them at the time, that theſe ſame *ſovereigns* are nothing more than plain *ſubjects*, and, to indulge ourſelves with a French pun, *bien mauvais ſujets* too.

Another claſs of perſons, unhappily too numerous in every country, in the preſent ſtate of ſociety, having alſo too great an influence on ſocial and domeſtic comfort and happineſs, and daily improving in impudence and vice, is repreſented as taking an active part in the revolution;

"Theſe are men who receive wages, from the valet to the groom, from the cook to the lady's maid, from the houſe-ſteward to the porter. It is well known, and our revolution has proved the fact, that, for one ſervant who preſerved his fidelity and attachment to his maſter, a thouſand betrayed, ruined, and even ſacrificed their maſters. Whoſe fault was this? the maſter's, who, far from obſerving that diſtance which ought ever to be obſerved between a maſter and his ſervant, adopted a tone of familiarity with him, made him a witneſs to all his defects and his paſſions, and rendered him ſubject to all his humours and caprices. What was the conſequence? that, as it has been ſaid, no man is a hero in the eyes of his valet; that the latter found his maſter to be a man like himſelf, infected with the ſame vices, and differing only in the poſſeſſion of a little more knowledge and fortune. When his maſter reduced him to his proper ſituation, after having raiſed him to a level with himſelf, the valet became irritated, loſt all remains of attachment for his maſter, and only waited for an opportunity of revenge. The revolution afforded him that opportunity; and you have ſeen how many ſervants have betrayed their maſters."

This formidable liſt of revolutionary partiſans cloſes with a deſcription of men who, in former periods of French hiſtory, ſtood the foremoſt in the ranks of rebellion.

"Laſtly there exiſted in France a body of men the more dangerous, from the long perſecutions which they had experienced. Repreſſed under Francis I. Henry II. Charles IX. and Louis XIII. they were finally cruſhed under Louis XIV. Theſe were the men who, during the reign of Louis XIII. had the audacity to frame that celebrated regulation which transformed the French monarchy into various federative republics, and declared that the Catholic religion ought to be annihilated in the kingdom;—you are aware that I am ſpeaking of the Calviniſts. With the aid of their anti-royaliſt maxims, the deſcendants of the victims of Saint Bartholomew's day, and of the Dragonnades, cheriſhed in their hearts an implacable hatred to the throne of France. From the acceſſion of Louis XVI., ſupported by the philoſophical maxims of the age and by the eaſy diſpoſition of the king, they ſurrounded him with their friends, who never ceaſed pleading their cauſe, until an edict was iſſued by which the ſectaries were reſtored to their civil rights.

"Obſerve with what art they planned their ſchemes for the gradual attainment of this object. Fearing, by abruptly preferring a demand ſo deciſive, to blaſt all their hopes, they had the addreſs to profit by the indolence of Maurepas in order to aſſign philoſophic miniſters to the king. By their care, the economiſt Turgot, the *toleratist* Malſherbes, the illu-

miné

miné Saint-Germain, and, laſtly, the proteſtant Necker, were appointed Miniſters. In vain did a few individuals attempt to point out to the king the precipice into which it was their intention to plunge him: he paid no attention to their remonſtrances. I have read ſeveral memorials preſented to him from 1787 to the opening of the States-General; moſt of them were alarming from the calamities which they announced; on ſome of them Louis XVI. contented himſelf with writing on the margin the name of the perſons who had preſented them, and threw them aſide without making any uſe of them.

"It is known that a great many Calviniſts who had been baniſhed, had returned to France, either by ſpecial permiſſions, or by keeping their tenets to themſelves: they were ſpread over the whole kingdom, but were more particularly reſident in large towns, where the extent of the population was favourable to their concealment. But though they appeared to live in a ſtate of obſcurity, they maintained a correſpondence with each other. The moment the edict above-mentioned appeared, they ſhewed themſelves, and every body was aſtoniſhed at their numbers. I ſhall not enter into the particulars of their conduct during the revolution. Every body knows that they were its warmeſt partiſans."

In a note at the end of the chapter the author thus ſupports his opinion of the Calviniſts.

"If any one wiſh to know the doctrine of Calvin, it will be ſufficient to repeat what Calvin himſelf ſaid, in ſpeaking of kings: '*Their inſolence is armed with a ſanguinary ſceptre, and their power is only a ferocious licentiouſneſs.*' (Bibliotheque Françaiſe, p. 173.) Let me add the few following words of *Du Roſier*, one of his miniſters. '*It is allowable to rid ourſelves of a ſovereign who will not obey the reformed religion.*' Breſſeius aſſertio."

We hope Mr. Overton will defend his brethren, if not the founder of his ſect, againſt this odious imputation of encouraging and propagating principles of rebellion and regicide. Far be it from us to aſſert that the doctrine of Duroſier is adopted by the Calviniſts of England, but certain it is, that among the Calviniſtic methodiſts are to be found ſome of the moſt diſaffected of his Majeſty's ſubjects!

Speaking of *Malſherbes*, one of the advocates of Louis XVI. the author ſays;—

"This man whoſe fate has been deeply deplored, merely becauſe his end was ſo melancholy, was, nevertheleſs, one of thoſe who laboured moſt earneſtly to inculcate the philoſophical ſyſtem on the minds of the French, and even of the king himſelf. His virtuous conduct, his moral life, his beneficence, and his ſpirit of toleration, ſerved as a ſhield to defend the philoſophers againſt the reproaches caſt upon their doctrine. If the pride and avarice of Voltaire were objected to them; if the unnatural and unſocial temper of Rouſſeau were preſſed upon them; if the ſanguinary maxims of Diderot, and the ſeditious principles of Raynal were urged againſt them; they all replied—look at Malſherbes. With what can you reproach him! We will boldly aſſert, that it was the partiſans of the monarchy alone, thoſe very men who bore a conſtant and irreconcileable hatred to the victim, who envenomed the crime of the ſacrifice; and that for the ſole purpoſe of caſting the whole odium of it on the philoſophers, while it was only

only the act of a monſter who never knew any thing of philoſophy, but its licentiouſneſs. If Malſherbes had not performed that act of generoſity which will immortalize him, what would have been his fate?—his name would have been loſt in the crowd of victims who accompanied him to the grave, and more than one friend of the throne would have ſmiled at his death.

"Like all the philoſophers of the age, Malſherbes loſt himſelf by ſeeking to reduce the philoſophic ſyſtem to practice. Inſtead of repairing, they deſtroyed: their error aroſe from their endeavour to make the moſt inconſiſtent people upon earth the moſt prudent, to engraft virtue upon vice. It has been repeated, even to ſatiety, that in order to eſtabliſh a new ſyſtem, there muſt be a new people, the children of Cadmus muſt be had. If you repair the roof of a houſe, the foundation of which is rotten, you will neceſſarily cruſh it beneath the weight of the new materials. This has been the caſe with our revolution: inſtead of preparing the people for the reception of new ideas, you made them riſe againſt themſelves, and deſtroy the only ſupport which they had. What was the reſult? Abandoned to themſelves, they gave way to every ſpecies of exceſs, and ſacrificed all thoſe who had led them aſtray.

"Malſherbes, then, is neither more criminal nor more virtuous than all the other Propagandiſts. United to them by the ſame profeſſion of faith, preaching like them, working together in concert in order to eſtabliſh their known ſyſtem, he ought only to be diſtinguiſhed from the innovators, as the moſt virtuous of the ſect. The philoſophers are indebted to him for facilitating the publication of their works at the time when he had the ſuperintendance of the preſs. Laſtly, Malſherbes believed in the doctrine of perfectibility, and talked of nothing but liberty, and the progreſs of knowledge and the arts."

Our readers will perceive, by theſe extracts, that the writer of the volumes before us is a man of ſenſe and obſervation, and will, probably, be led to infer with us, from ſome apparent inconſiſtencies, that his principles are better than he would wiſh them to appear. Great allowance, indeed, muſt be made for any man who writes under a Conſular government, which has erected literary tyranny into a ſtate-maxim. We have marked many other intereſting paſſages to extract from this work, and ſome which call for cenſure, but we have already extended this article to a conſiderable length, and ſhall therefore reſerve our farther animadverſions for a future number.

Lettres de L. B. Lauraguais a M. . . ; &c. i. e. *Letters from de L. B. Lauraguais to M***, containing a review of ſeveral works, the Life of the Abbé de Voiſenon, a Converſation with Champfort on the Abbé Sieyes, and an hiſtorical Fragment of the Memoirs of Madame de Brancas, on Louis XV. and of Madame de Chateauroux.* 8vo. Pp. 250. Bouſſon, Paris.

MR. Lauraguais has long directed his mind to the conſideration of the moſt abſtract queſtions of metaphyſics, and to literary purſuits; and the reſult of his meditations on the various objects of his

his researches are here laid before the public, exhibiting a motley mixture, better calculated, we should conceive, for the production of profit, than for the acquisition of fame. In three Letters addressed to a Lady, who, no doubt, is capable of understanding him, Mr. L. treats of the *soul*, of *innate ideas*, of *thought*, and of *liberty*, with Locke; of *mathematics* with Newton; of the *philosophical works* of Voltaire; of the *travels* of Anacharsis; of the *works* of Corneille and Moliere; of some scarce editions of *Jerusalem delivered* and *Orlando Furioso*. A catalogue of books exposed to sale supplies the author with the opportunity of descanting on these various productions. He dwells particularly on the *Antoniana Marguarita* of *Gomez Peirera*, in 1554, a work more whimsical than scarce, but containing a treatise on the soul, which appears to be the author's favourite subject; and hence he takes occasion to relate to his female correspondent two scandalous anecdotes of the Abbés Voisenon and D'Alligre, which certainly no one could have expected to find in a metaphysical and critical work, and which are founded on no better authority than public report.

In the second letter the reader is told, to his great grief and mortification, that the atrocities of the revolution have deprived the public of a laborious work, "*the History of Reason and of the Passions*," the subject of long-continued meditation. It perished in the flames. In this letter we are assured that a pamphlet, published at an early part of the revolution, entitled "What is the third Estate," was written by Chamfort. But this assertion stands in need of confirmation.

These letters have very little to recommend them, though some of the anecdotes, if substantiated by proof, would be interesting and curious.

Etudes sur Molière, &c. i. e. *Studies of Moliere, or Observations on the Life, Manners, and Works of that Author, and on the Mode of acting his Pieces, intended as a sequel to the different Editions of Moliere's Works.* By Cailha[illegible], Member of the National Institute of France. 8vo. Pp. 354. Debray, Paris.

THESE Observations are extracted from a more extensive work of the author's on the *Art of Comedy*. They certainly deserve to be attached to all the editions of Moliere's works; for independent of much sound criticism, they contain a number of curious anecdotes of the stage.

A la

A la Memoire de Madame du Boccage. i. e. *To the Memory of Madame du Boccage*, by Mrs. Fanny Beauharnois. 8vo. Pp. 16. Paris.

WE know not whether the fair author of this well-written, and, what is ſtill better, well-*deſerved*, panegyric be a member of the Conſular family; but, if ſo, ſome French Walpole will probably enrol her illuſtrious name among the royal and noble authors of Republican Gaul. The praiſes here beſtowed on a Lady, whoſe writings are well known to the world, are neither vulgar nor trite; they evidently flow from the heart, and may be conſidered as the gift of friendſhip from the hand of taſte.

Examen Oratoire des Eclogues de Virgile. i. e. *An Oratorical Examination of Virgil's Eclogues, for the Uſe of Schools.* By F. J. Geniſſet, formerly Profeſſor at the College of Dôle. 8vo. Lefort, Paris.

THIS Examination decorated with the title *Oratorical*, is an uſeful commentary for young ſtudents on the firſt of the Latin poets. The author not only endeavours to diſplay in a ſtrong point of view the peculiar beauties of each ſeparate eclogue; but diſſects, as it were, every verſe, in order to ſhew its true ſenſe, and to develope its object and its end.

MISCELLANEOUS.

REVOLUTIONARY PORTRAITS.

PORTRAIT I.

FOUCHE AND HIS POLICE OF THE FRENCH REPUBLIC.

A SKETCH,

Dedicated without Permiſſion to Sir FRANCIS BURDETT, Bart.

Et ſon nom deviendra dans l'age future,
Aux plus cruels Tyrans la plus cruelle injure. Britannicus.

TO SIR FRANCIS BURDETT, BART.

SIR,

HEARING laſt May from your indiſcreet friend, the outlawed Thomas Paine, that he expected you every day at Paris, to give you ſome information, ſome advice, about the political conduct you are to follow in future in propagating *his political and religious principles*, and having been a witneſs to your late generous, conſtitutional, and loyal conduct at Brentford, I cannot do leſs than dedicate to the enemy of Baſtiles in England, a ſketch, in which the Baſtiles of the free French republic, at once the parent and the offspring of LIBERTY and EQUALITY, are ſo often mentioned.

Your

Your great abilities—your liberal and juſt ideas of liberty and equality, render you worthy to be a founder of a republic, in which liberty and equality à la Paine are eſtabliſhed; but I am apprehenſive that ungrateful Europe, yea, even ungrateful America, is not yet worthy of your able efforts to eſtabliſh the rights of man; that although your name may be handed down to future reformers, with the names of a Briſſot, a Marat, a La Fayette, a Robeſpierre, and other great reformers of the preſent age, I ſhould adviſe you to tranſport yourſelf to ſome new country not too populous, ſuch as Botany Bay, for inſtance, where, no doubt, numbers of your friends and admirers from this iſland will ſoon be forced to follow you, and then, I dare ſay, the poſterity of Botany Bay will proclaim you the Solon of Botany Bay.

As to enſlaved England, were Citizen Tooke to write all your advertiſements and Citizen Fox to fabricate all your ſpeeches, you would never be raiſed there even to the rank of a Wilkes.

Health but no Fraternity with

AN ANTI-JACOBIN.

PREFACE.

Never has *the continent* of Europe been leſs free than ſince they began to talk of *liberty* in France. No man, ſince that period, can travel without a paſs, and no paſs protects him from a journey to Siberia, a dungeon in the Temple, or an apartment at Spandeau, or at Olmutz: a ſimilitude of name, or of perſons, is ſufficient to annul any paſs whatever; and the honeſt, innocent traveller ſuffers years of exile or impriſonment, becauſe he happens to have the ſame name with a man who is diſagreeable to the miſtreſs of a Roſtophin, of a Fouché, of a Haugwitz, or a Cobentzel.

A ſingle act of deſpotiſm formerly, ſuch as the impriſonment of the *not* innocent Baron Trenck, cauſed a general ſenſation, and excited general pity; the numerous examples of republican France have accuſtomed men lately to all acts of deſpotiſm; and by raiſing apprehenſions for our own ſafety have ſilenced all pity for the ſufferings of others.

The preſs, ſo uſeful and ſo neceſſary to unmaſk tyrants and to inſpire abhorrence of tyranny, has been enſlaved, either by French intrigue, French power, or French deſpotiſm; and in no part of the *continent* dare any man of character, any friend to rational liberty, and loyal principles, write, nor any printer publiſh that Buonaparté is, what Mr. Pitt ſo truly and emphatically termed him, "a Corſican Uſurper," and his miniſter Fouché * a tyrant, whoſe ideas of liberty are as generous and juſt as thoſe of the Emperor of Morocco, or the Dey of Algiers.

England is yet an aſylum for true liberty, and the Engliſh preſs is yet the terror of tyrants, whether kings or conſuls, miniſters or generals. It cannot but hurt the liberal minded Fouché, to find that he is not with all his power able to prevent Engliſhmen from printing and calling every thing by its name; and I dare ſay, that any man, who could procure him the ſame influence over the Engliſh preſs as he poſſeſſes over the French preſs, would be richly indemnified with a part of Germany, at the expence of

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* The reader will perceive that this was written previous to the diſmiſſion of Fouché.

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ſome of its ſovereigns; yes, with the aſſiſtance of Taillerand and his friend the loyal King of Pruſſia, he may even receive the title of an Elector of the German empire. But in expectation of this power, not to be idle, and to divert the attention of Engliſhmen from what is paſſing in France, Fouché thinks the beſt means are, by his emiſſaries, to occupy them at home, by cauſing them to believe they are ſlaves, becauſe ſome low and mad demagogues have been ſhut up for ſome time from a ſociety, which their conduct diſhonoured and their principles injured, and who, if acting in France or in any other country in the ſame manner, would long ago have expiated their *patriotism* upon the ſcaffold. This conduct of Fouché and his emiſſaries cannot be wondered at; but that Engliſhmen ſhould take the bait, would be incomprehenſible, if at the ſame time we did not ſee Frenchmen believe themſelves free, becauſe Buonaparté and Fouché have liberty to do what they chooſe.

Of all Engliſhmen it is to Sir Francis Burdett that Citizen Fouché is the moſt obliged for his late ante-baſtillian conduct, and no doubt when he returns to France, the Mayor of Calais will have orders to receive him with the ſame honours which he beſtowed on his honourable friend Mr. Fox.

What a pity it is that no other county than Middleſex has produced a Burdett; or that Sir Francis Burdett has not the faculty of multiplying himſelf. Every county jail might then be changed into a baſtile, and every priſoner called a perſecuted patriot, a friend of liberty, and a victim of miniſterial deſpotiſm. He might then not only ſecure the votes of every *acquitted felon* in England, but the good wiſhes and *prayers* of every felon either in expectation of the gallows, the pillory, or Botany Bay.

This ſketch contains nothing concerning the poor Friar Fouché, of 1789, —the regicide Fouché, of 1793,—the liberty and equality man Fouché until 1799: it exhibits very incompletely the rich and powerful Fouché as a miniſter of police, a man as little known to his friends as to his enemies. The anecdotes related are intended to prove, that a man of the meaneſt abilities, with the unlimited power that Fouché enjoys, *might do as great things, perhaps less tyrannically, if he only laid aside all feeling, all ſentiments of probity, honour, and juſtice*; it PROVES, that Fouché's *abilities* are as much *below the abilities* of a Sartine and a Le Noir, as his means and his power are above the means and the power which thoſe miniſters enjoyed.

Engliſhmen going to France either with a view to reſide there, or merely to travel through the country, will learn from ſome of the anecdotes, how dangerous it is to forget the difference between the liberty of Engliſhmen and the liberty of Frenchmen; and that in France they muſt ſacrifice the former and ſubmit to the latter, if they wiſh not to occupy a dungeon in the Temple baſtile, or to be tranſported to Madagaſcar without any other trial than the good pleaſure of Fouché; they muſt ſubmit to hear their own countrymen deſpiſed and inſulted as warriors, and calumniated as politicians; and I am ſorry to ſay, returned emigrants, who for years have ſubſiſted only by Britiſh generoſity, are often worſe than their other countrymen in the abuſe of the Britiſh nation.

FOUCHE, miniſter of police to the Firſt Conſul of the French republic, the ſecond if not the firſt man of power in France, was, before the revolution, a Friar of the order called Oratoire, at Nantes in Britanny. The inſtant monaſtic inſtitutions were aboliſhed by the conſtituent aſſembly, Fouché apoſtatized and married. Having by this ſtep expoſed himſelf to

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the ſevereſt puniſhment in the event of a counter revolution, he became from fear, like moſt of the other men who have figured in the French revolution, a ſoi-diſant republican, or rather jacobin and terroriſt, and as ſuch diſtinguiſhed himſelf during the years 1790, 1791, and 1792. In the laſt of theſe years, after the arreſt of the king, when a national convention was called, and its members choſen, from the vileſt, moſt cruel, immoral and corrupted claſs of men, Fouché was nominated one of them by the bloodthirſty jacobins at Nantes, and he in the convention was commonly called Fouché de Nantes.

In the years 1793 and 1794 he proved himſelf worthy to ſit by the ſide of a Marat, a Danton or a Robeſpierre, to murder with a Charlier in La Vendée, and to plunder and murder with a Collet d'Herbois at Lyons. After the death of Robeſpierre, the national convention apprehending the juſt puniſhment due to its numerous crimes, in order to divert the attention of the people, found it neceſſary to make a purification, as it was called, of ſome of its moſt vicious and guilty members, by ſending Charlier and Le Bon to the ſcaffold, and declaring others, from their immoral or cruel conduct, during the reign of Robeſpierre, unworthy of a ſeat in the national convention. Fouché de Nantes, amongſt others, after the *report of Tallien*, was expelled from the convention as *a thief and a terroriſt*,* whoſe cruel and immoral conduct would caſt diſhonour upon any aſſembly, of which he was ſuffered to be a member. From that time until the latter part of 1797 Fouché was employed in the ſubaltern capacity of a ſpy to the jacobin party of the directory, and in laying out, in the purchaſe of national eſtates, the fruits of his plunder at Lyons and in La Vendée. After the 18th of Fructidor, or 4th Sept. 1797, when this jacobin party of the directory was victorious, and the Kings of Spain, Pruſſia, Sweden, and Denmark received from their *Dear and Great Friends*,† the French directors, as their ambaſſadors, the regicides Sieyes, Guinguené, La Mark, Lacombe, Grouvelle, &c. Fouché quitted his obſcurity, and in 1798 was nominated ambaſſador to the Batavian republic, or French viceroy in Holland. Having however forgotten to remit to his employers their due ſhare of his plunder in Holland, he was recalled, and in 1799, when terroriſts were nominated to the principal places, he was made, by the advice of Barras, (who ſaid, *a citizen known to have been a ſpy and a thief*, could not but be a good miniſter of police) miniſter of the police of the French republic.—On the 18th of Brumaire, or November 1799, when Buonaparte uſurped the ſupreme power, Fouche was bribed over with 600,000 livres and a promiſe to keep his place at leaſt 4 years; and both Barras and his friend Tallien have ſince found, that in times of revolution, every man, however infamous, however guilty, is a dangerous enemy.

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* See the Moniteur, or in the Engliſh newſpapers from Auguſt 1794 to April 1795, a number of denunciations againſt Fouché for plunder and murder, with Tallien's report, &c. &c.

† See the official letters from the different kings to the French directors, in November and December, 1795, and from the preſent King of Pruſſia announcing his acceſſion to the throne in November 1798: they all begin —Grands et cheres amis—and are publiſhed in the then official newſpaper called *Le Redacteur*.

Fouché was, before the revolution, several times reprimanded by his superiors in the convent, for his continual cabals and intrigues, but was not looked upon as a man of any great parts. To what then is he indebted for the present common opinion of his great talents and abilities? To nothing but his unlimited power and his want of respect for any thing either sacred or just.

During the monarchy the general police of France belonged to the minister of the home department; and the police minister at Paris could have no direct correspondence with the king's civil or military governors, intendants, bishops, &c.—the noblemen occupying those places would never consent to correspond with a man whom they regarded as the chief spy or the chief of the French spies. Any one of Fouche's petty commissaries of police has more power and more means to do what he chooses, unpunished, than the king's minister or lieutenant of police ever possessed. If he was guilty of any abuse of his power he was not only reprimanded but fined by the then existing parliament and the king's privy council. There is not in France, at present, any judge or councillor of state who does not tremble at the name of Fouché, or his commissaries; the mayor of Bruxelles,—Lacoue, the secretary to the council of state, his chef de bureaux, &c. and the judges of the tribunal at Brest, have all lately occupied the dungeons in Fouche's bastile, the Temple, because, instead of following the interested and arbitrary dictates of Fouche, they followed the laws of their country and the dictates of their consciences. The king's minister of police had all the information he wanted in civil or political affairs, through the office of the ministers of the home or foreign departments, and he was always obliged to execute their orders or the orders of the king's governor or commanders. At present, the prefects, generals, commanders, mayors, &c. &c. not only are forced to carry on a direct correspondence with Fouche, but to execute all his orders without any representation whatever, let them be ever so tyrannical or unjust: the consequence is, that in the different bastiles of the different departments in France, numbers of innocent citizens, from a similitude of names or of persons to the private enemies of Fouche, more numerous than, or always confounded with, the enemies of the republic, suffer for years in dungeons, however well persuaded the prefect or general, who arrested them, is of their innocence; because any person once arrested by the orders of Cit. Fouché, can only be released by an order from Fouche himself, even though acquitted by the tribunals; and as in the offices of Fouche the same corruption, levity, and indifference prevail, as to the liberty of individuals, as in the reign of Robespierre, as to their lives, it is not only difficult but nearly impossible to obtain such an order of release without great loss of time and great sacrifices. The author of this Sketch called sixty-two times at Fouche's office, and was obliged in the end to pay 50 louis for the release of his friend, Mr. P. an American, arrested by mistake as an accomplice in the escape of Sir Sidney Smith from the Temple, in 1798, although Mr. P. proved that his residence at that time was at Baltimore in America, and that he never before the year 1800, had been in Europe.

But even without any abuse of power, Fouche by merely following the yet existing revolutionary laws against the civil liberty of citizens, has more power than any king's minister ever had. Before the revolution, no man, either foreigner or Frenchman, wanted any pass to travel or to reside in France, and nowhere was any pass ever demanded; a traveller only told his

his name or what name he chose, if he was asked in passing through some fortified cities; and at Paris wrote a name down in the inn where he lodged. By the present laws every person must have a pass, or be exposed to be arrested, if only three miles from his place of residence, should any capricious or tyrannical commissary of police or even gens d'arme ask for it; and at Paris, as well as in every other city, town or village of France, according to the existing laws, the landlord of the inn to which a traveller goes, is to demand his pass, and copy from it the name and description of his person, which is sent to the commissary of police; and if a traveller stays longer than three days, he must present himself at the prefecture of the police at Paris, and in all other places to the commissaries of police, in order to obtain a permission to reside there, which never is granted but after answering different questions, as to his business, his acquaintance, &c. and often the security of friends, or, if a foreigner, of his consul or minister is necessary; and this very permission (or as it is called *carte de surete*, or *carte d'etranger*,) to stay at Paris and other places, contains, *in the margin*, an order of arrest, should the bearer pass the limits of the city or department; and when the time allowed to stay expires, the permission must be renewed; and in some places, as at Marseilles last year, foreigners were obliged to renew their permission every *five days*, although they had the security of their consuls; even captains or masters of vessels, who resided on board their ships, were obliged to do the same.

Formerly no public gambling houses were permitted in France, any where: at present, Fouche letts out the privilege of keeping gambling houses, as openly and as publicly as the king's ministers farmed out to the farmers-general of his revenue the duties upon salt, tobacco, &c. Direction cards to gambling houses are distributed in all parts of France in the same manner as quack bills in London. This scandalous and immoral transaction brings into Fouche's pocket upwards of 10,000 pounds per month. The late prefect at Lyons, Varnignac, learnt to his cost, how dangerous it is to meddle with this revenue of Citizen Fouche; because having ordered the suppression of all public gambling houses at Lyons, Fouche represented him in such a light to Buonaparté, that he lost the honourable place of prefect, and was sent in disgrace, as minister to Switzerland, a place no prefect's secretary would by choice accept, on account of the unsettled state of that country, and the constant danger of a French minister there. Besides what the farmers of the gambling houses pay to Fouche every month, they are obliged to pay to 120,000 persons employed in those houses at Paris, and in the provinces as *croupiers*, from half a crown to half a guinea a day, and those 120,000 persons are all spies for Fouche, without any expence, although he always takes care to charge the government for them the same as for the 200,000 other spies, whom he employs every where else: and to such a degree has Fouche carried this detestable practice in France, that he has not only caused his spies to be protected, but even respected; and a known spy, who under the monarchy was exposed to be insulted and despised every where, is at present by the *free* French republicans, not only feared but caressed, since Fouche has decorated them with the title of agens de police, or agents of the police.

Such is the general mistrust and want of confidence amongst the French republicans at present, that there is not a public functionary in France, from the First Consul down to the lowest commissary of police, who has not his private spies. Fouche, however, by his power or by his bribes has

moſt of them under his own immediate direction; and it was by theſe means that he, two years ago, gained over Lucien Buonaparte's ſpies on his brothers and on himſelf, which enabled him to diſcover to the Firſt Conſul all Lucien's plot, which cauſed his diſgrace, the loſs of his place as miniſter of the home department, and his miſſion to Spain; and it was in the ſame manner that he diſcovered all the royaliſt or jacobin conſpiracies, and particularly the latter, by gaining over his old protector, Barrere, who in 1793 and 1794, when one of the members of Robeſpierre's committee of public ſafety employed him, and who, in his turn, under the protectorſhip of Fouche, is the known agent of police or ſpy upon the newſpaper writers and printers, and upon the jacobins, whoſe confidence he yet poſſeſſes, although ſeveral have paid for it by tranſportation to Madagaſcar.

Ever ſince the revolution it has been the conſtant plan of all the different factions, but particularly of the regicides, to get government or the public to ſanction all their infamous and cruel deeds. Next to the humiliation of kings, this was one of the principal cauſes, why the late directors ſent regicides to repreſent the French republic as ambaſſadors to their loyal friends the Kings of Pruſſia, Denmark, &c. &c. It was of courſe eaſy for Fouche to perſuade the conſular government to ſanction his plan of public gambling, by directing a national lottery to be drawn five times every ten days or decade; viz. Every 2d day of the decade at Straſbourg; every 3d at Bourdeaux; every 5th at Paris; every 7th at Bruxelles, and every 9th day of the decade at Lyons; and that the people may loſe no time in ruining themſelves, beſides extra couriers, the telegraphs are employed to announce in a few hours the numbers drawn. The writer of this has known at Paris, before 12 o'clock, the numbers drawn at Straſbourg at 8 o'clock the ſame day, and Straſbourg is upwards of 300 miles from Paris. Tickets in theſe lotteries may be had to any amount, from 10 ſous, (five pence Engliſh) to a million of livres, or 42,000 pounds: the plan is made out in ſuch a manner that the ſervant and the maſter, the chimney-ſweeper and the banker may all enjoy the liberty and equality (the only one in France) of ruining themſelves. Cloſe by every lottery office, even in the ſame houſe in many, the ſame as in or near every other gambling houſe in France, reſide pawn-brokers; and it is a well-known fact, which ake s place every day, that numbers of the lower claſs of the people literally ſtrip themſelves, in order to get money to gamble with. To this public gambling is aſcribed the great number of murders and ſuicides, ſtated in a report of the miniſter Chaptal as in the proportion of 192 to 1, when compared with former times.

Modern philoſophers and modern reformers have continually, for theſe laſt 50 years, declaimed againſt emperors and kings for tolerating and permitting lotteries in their dominions; amongſt others the republican philoſopher Mercier (father in law to Citizen Holcroft) author of the Picture of Paris and of many other works, reprobated very ſtrongly the French kings and their miniſters for their cruelty in ſuffering lotteries to be drawn under the French monarchy *fifteen times a year*. Since France has become a republic, governed or rather tyrannized by his fellow philoſophers and reformers, lotteries are drawn *fifteen times each month*; and the reformer Mercier has accepted of and ſtill occupies the place of one of the directors of the republican lottery, with 12,000 livres a year!!! But to return from this digreſſion.

Before the revolution common women were obliged to give in their

their names and places of abode, to the police office of the city or town in which they reſided; and when ſick or diſordered, they were taken care of by medical men or officers of health paid by government. It is one of the favourite principles of the modern diſintereſted republicans and regicides to make money of every thing; of courſe Fouche has ordered that theſe wretched women, all over France, are to take out, under pain of being flogged or confined to hard labour at the houſe of correction, what is called *patent d'etre femme publique*, or a licenſe to be a common ſtrumpet or ſtreet-walker, and this licenſe muſt be renewed every month, and is paid for at the rate of from five ſhillings to ten guineas each month, in proportion to the age, beauty, or faſhion of the unfortunate woman. Beſides this contribution to Fouche, each girl muſt pay five ſhillings a month, whether ſhe is well or ill, to ſome of Fouche's ſpies, called by him agents of health to the police, who are to viſit them twice in the decade, rather to levy arbitrary impoſitions of Fouche, and to collect information (moſt of them being moreover Fouche's ſpies), than to inquire into the ſtate of their health. But what never was known before in any country, not even in the ancient immoral republics, horrible to relate!—*One hundred and ten boys were laſt ſpring registered at the police, who had a licence to commit unnatural crimes on paying from ten to twenty louis a month!!!* * Any perſon doubting the truth of this fact, may aſk the boys or young men, whom he will meet every hour in the day, or at night, in the walk by the river ſide, in the garden of the Tuileries, or in the Palais Royal, and who beckon to moſt genteel dreſſed perſons whom they paſs or ſee, and he will hear the confirmation of it from their own mouths.

Beſides the 320,000 regiſtered and paid ſpies, there is not any perſon in Paris or in France, who has any permiſſion neceſſary from the police to gain his livelihood, who is not obliged to be directly or indirectly its ſpy: itinerant muſicians who pay Fouche twenty pence a day,—old cloſhes men who pay him twenty-five pence a day,—hackney coachmen who pay him half a crown a day,—pedlars, fruitſellers, fiſhwomen, carmen, &c. &c. are all regiſtered at the police, and obliged to ſend or give their regular reports of what they hear or ſee; and often, when Fouche thinks proper, are forced to paſs days, even weeks together in ſerving him without any reward. Laſt year Fouche's ordinary ſpies had for ſeveral weeks in vain attempted to find out one of the chiefs of the Chouans, whom Fouche knew was concealed at Paris, and who was ſuſpected to have conſpired againſt Buonaparte. One of his ſpies amongſt the priſoners in the Temple, (he has ſpies every where) heard another arreſted Chouan ſay, his friend was a great lover of muſic; no ſooner was this fact reported to him, than Fouche put into requiſition ſix of the beſt muſic grinders at Paris, who were ordered to play before or in the court yards of the hotels, every day, and in every ſtreet by turn, and in giving them the deſcription of the perſon he wanted, they were to obſerve all perſons coming to the windows to look out or to liſten to the muſic; and by theſe means thoſe muſical ſpies diſcovered the Chouan chief, who is at this moment on his way to Cayenne.

Before the revolution there were no more than 64 corps de garde, at

* Our readers may recollect our alluſion to theſe facts, in our comments on the profligacy of republican France, in one of our early volumes.

Paris, and never any one at any hour in the day or in the night was ſtopped to ſhow his paſs;—at preſent there are 162 corps de garde, (twenty round the Palais Royal alone, where in 1789 were only 2); and after 11 o'clock at night you are expoſed to be ſtopped by every corps de garde or centry; and if you have not your paſs or citizen's or ſtranger's card about you, you muſt remain in the corps de garde until the next morning, and from thence you are marched between ſoldiers to the prefecture of police, where, if it happens to be a holiday or a day of much buſineſs, you remain arreſted amongſt thieves and murderers for 24, yes, many times, three times 24 hours, before you are examined or releaſed, particularly if you have no money to pay for your liberty, or powerful friends to claim you.

Fouche's power and the uſe he makes of it muſt be illuſtrated with ſome anecdotes, which the author has, from perſons ſuffering or concerned.—The Conſuls having determined to make the ſituation of their caſtle of the Tuileries ſtrong enough to reſiſt any ſudden or unexpected attack, on the advice of ſome officers of the engineers, ordered a number of houſes, private and public, in the neighbourhood of the caſtle to be demoliſhed. One of the owners of theſe condemned houſes, inſiſted, before any demolition took place, on having in ready money the ſum he had himſelf paid for his houſe 26 years ago; the republican treaſury never being overcharged with money, his demand could not be complied with; but, to cut the buſineſs ſhort, the owner of the houſe was by the orders of Fouche arreſted, and when appearing before him, was told, that his name being upon one of the liſts of emigrants, he might tranſport him or otherwiſe puniſh him as ſuch, and diſpoſe of his property as belonging to the nation; but in conſideration of his age, being near 80, his name would be eraſed from the fatal liſt, if he would conſent to take for his houſe an annuity of 2000 livres or 82*l.* ſterling a year; but having children, grand children, and great grand children, this offer of the generous Fouche was refuſed, who therefore ſent the old man, without farther ceremony, accompanied by two gens d'armes, as a returned emigrant without permiſſion, to be tranſported to the other ſide of the Rhine, although he could prove that for the laſt forty years he had not once been 24 hours out of Paris. At the common priſon at Metz on his way to Germany, providence put him out of the reach as well of Fouche as of all other tyrants. The old man died there of a broken heart. Of his houſe not a ſtone remains, and not a ſhilling has been paid for it to his family!

When Buonaparte had uſurped the ſupreme power in November 1799, his firſt occupation, by the advice of Fouche, was to paciſy the royaliſts or chouans in the different departments of France. By his intrigues he ſoon embroiled the different chiefs; and when they ceaſed to be united amongſt themſelves, he gained over the greater number of them, by ſome momentary pecuniary ſacrifices. The common price for a chief who deſerted the cauſe of royalty was 300,000 livres, about 12,500 pounds. Bourmont, Autichamp, &c. received that ſum, and it was offered to George and Frotte, but they refuſed it: however, when Frotte found himſelf deſerted by all the other chiefs and the greateſt part of his army, he propoſed to lay down his arms, on condition that he and his friends might enjoy their property, without being obliged to reſide in the republic. The republican commander againſt Frotte, General Guidal, conſented to the terms propoſed, and ſent Frotte a *ſafe conduct* for himſelf, his ſtaff, and followers,

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to go to Alençon, where Gen. Guidal's head quarters were, to ſign the treaty, and their ſubmiſſion to the republic. At the time appointed Frotte and his friends arrived, and from the inn where they lodged ſent word to Gen. Guidal of their arrival, who ſent one of his aids-de-camp to invite them all to his houſe, which invitation they accepted. Gen. Guidal had regularly informed the French government of the progreſs of his negociation with Frotte, and received its orders to conclude it; but Fouche wrote at the ſame time to Gen. Guidal, that Gen. Chamberlac, who had arrived at Alençon the day before Frotte was to ſurrender himſelf, was to ſign on the part of the French republic, together with Gen. Guidal, the peace with theſe royaliſts, although the latter continued to keep the command.

General Guidal behaved to Frotte and his followers with great politeneſs, and was determined ſtrictly to fulfil his agreement with them; but when they were at ſupper with him, and juſt as ſix o'clock the next morning had been fixed to finally ſign the peace, one of Gen. Chamberlac's aids-de-camp entered the room, and deſired ſome private converſation with Gen. Guidal, whom he told, that Gen. Chamberlac had that moment received a courier from Fouche, with orders to arreſt, and the next day to try, by a military commiſſion, Frotte and the royaliſts who accompanied him, and without waiting for an anſwer from Gen. Guidal, he ordered twelve grenadiers concealed in the next room, to ruſh upon the royaliſts and to arreſt them; and although Gen. Guidal proteſted againſt this treacherous conduct, which implicated his own character as an officer and a man of honour, Frotte and his friends were all murdered by the judges of Fouche, who to colour his own villainy, and the treachery and perfidiouſneſs of the French government, ordered his creature the ſtupid General Chamberlac, to make a falſe report of the arreſt of thoſe royaliſts, as if they had been ſurprized in a caſtle in the country; when in fact they were arreſted at Alençon, the head quarters of the republican army, and in the very houſe of the republican commander Gen. Guidal, whoſe ſauf-conduit, or ſafe-conduct, Frotte had in his pocket. Gen. Guidal for his proteſt was ordered on an inferior command to the army of Italy, and Chamberlac for his treaſon was promoted to the rank of a general of diviſion, and appointed commandant of Mentz.

It is true Frotte was more beloved by his party and had greater abilities than moſt of the other royaliſt chiefs, but that was not the cauſe of his death, nor yet, as ſome people believe, a letter which appeared under his name, called "A Letter from a French Nobleman to the Corſican Uſurper Buonaparte;" but Fouche had bought ſeveral eſtates belonging to Frotte's relations and friends, which were to be returned to their lawful owners; to prevent which, it was neceſſary to ſacrifice Frotte.

Theſe particulars the author heard from General Guidal himſelf, in May 1801, at Paris, who permitted him to make them public. In the June following this ſame General Guidal, (who never concealed his abhorrence of Fouche, nor that, although a republican by principle, tyrant for tyrant, he preferred a Bourbon to a Buonaparté) was ordered to leave Paris in twenty-four hours, and to retire to an uncle's houſe, near Nice, 600 miles from Paris, under pain of being tranſported to Madagaſcar, if he left this place of exile, without Fouche's permiſſion.

As a number of Engliſh merchants and manufacturers are allured by French emiſſaries to go over and ſettle in France, it may perhaps be uſeful to let

them know, that there is not a house in France, which is not exposed to the domiciliary visits of Fouche's * spies or commissaries of police; under pretext of looking for some suspected persons, or for prohibited or smuggled goods, their houses are searched and put under seals, particularly if they are foreigners, and thought to be rich; and when once justice is obtained, if obtained at all, and the seals are removed, if not more than the half of their property has disappeared, they may think themselves fortunate.

Whatever is said to the contrary, *no Englishman is safe in France*, or free from vexation, plunder, and insult, nor will he be so, to long as France shall be a republic; and to complainers of Fouche or his agents, the common saying in France is, *that to complain of Fouche to Buonaparté, is the same as to complain of Buonaparté to Fouche.*

As to the safety of commercial speculation; when Fouche and other ministers dispose of the laws of their country, as they think proper, it depends entirely upon their will, their caprice, or their interest. The following is one of the many examples of this truth:

The exportation of rags from Brabant and Flanders to foreign countries, has always been strongly prohibited. Owners of paper mills, therefore, used always to agree with merchants or collectors of rags to furnish them with a fixed quantity at a fixed price, and these in their turn, were accustomed for years to deliver their paper to dealers either in wholesale or retail at a certain profit: contracts of this description were made in general for five or ten years. At the moment peace was concluded with England, a house at Ghent, in Flanders, paid one of Fouche's agents, 25,000 crowns for the privilege of exporting to England, (where rags which sold in Flanders for one guinea, fetched sixteen guineas) during a certain time, a certain quantity of rags; the consequence of this monopolizing privilege was the rise of the article upwards of 400 per cent. in a month, to the ruin of many, and to the great loss of all concerned in that branch of commerce, when one single individual, the friend of Fouche, pocketed 100,000 crowns for 25,000 laid out.

Others in the same manner have bought exclusive permission, either from Fouche or the Minister of the Home Department, to export certain prohibited articles, as wool, corn, &c. and to import foreign prohibited productions, or manufactured goods, to the detriment or ruin of their fellow citizens, speculating lawfully at the same time; English merchants enjoying the blessings of a just and stable government, are the best judges of the effects of such impolitic proceedings on commerce.

Proud to serve such a powerful man as Fouche, and of his protection, many of his Commissaries of Police in the provinces, improve upon his plan of private contributions. Last year the regicide, Lecointre Puyraveaux, Fouche's Commissary for the Police at Marseilles, and its department, amongst other vexations, laid the bakers of that city under a contribution of 30,000 livres, or 1,250l. a month, and to enable them to pay it, he permitted them to raise the bread from 3 to 5 sous a pound, when at Paris, and in other places, at that time, the pound of bread was only 2½ sous.

This same Lecointre ordered, in June, 1801, his Subaltern Commissaries

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* Though Fouché is no longer minister of police, the same power, of course, is attached to that office, and the same danger consequently exists.

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of Police, and the gens d'armes, under pretext of protecting the merchants who visited the fair of Beaucaire, (one of the most frequented in France, kept in July every year) not to let any person attend it, who was not provided with a pass from him, and for this pass was paid 3 livres, or half-a-crown English; in consequence of this arbitrary order Lecointre signed in twelve days 46,000 passes, and put 46,000 half crowns in his own pocket.

In August, 1801, Lecointre was offended with some of the merchants at Marseilles, because in a private dispute he had with the prefect of the department, La Croix, they did not make his cause their own, as he had the impudence to demand; to show them his power and at the same time to punish them, he made a new regulation about the Exchange hours and the Exchange, by which all merchants, their clerks, and sons, except one, were deprived of the permission to frequent the Exchange, and he, or if prevented, one of his agents or spies, was always to be present at the Exchange to demand the licences, passes or cards of those citizens they thought proper to exclude, or suspected to be excluded by Lecointre's regulations; and as it had been ordered in them, that the Exchange hours were to be between the hours of one and three o'clock in the afternoon, every day a quarter before three o'clock two drummers entered the Exchange, beating their drums, and *literally* drummed out the merchants from the Exchange. The author has received the honour of being drummed out in this manner from the Exchange at Marseilles, upwards of sixty times!!!

This Lecointre, in order to extend his despotism even to the amusements of the people, and to punish the proprietors of the principal theatre at Marseilles, who had refused to raise the price of their tickets of admittance in his favour, forced them to shut up the principal place of entrance to the boxes of the first rank, and to build upon that spot a private box for him, large enough to contain twelve persons.

At Marseilles, as well as in every other city or town in France, the public pay, as it is said to charitable uses, from 2d. to 6d. upon each ticket for the playhouse, or other public amusements; this money is always delivered into the hands of the commissaries of police, who not being subject to any controul, employ it just as they chuse.

The vexations and plunders of Fouche and his commissaries, are as numerous and various, as they are extensive, reaching over all France. On the 15th of August, 1801, a Commissary of Police, at Aix in Provence, at half past eleven o'clock at night, forced a friend of the author, with thirty-six other passengers in the same inn with him, to rise suddenly from their beds to shew their passes. During this domiciliary visit, the inn situated in the suburb of Aix, was surrounded and guarded by fifty gens d'arme, or horse soldiers. As it is against the constitution to make any domiciliary visits at night, my friend asked the landlord the reason of this unlawful measure; the answer was, that this Commissary was a protegé and favourite of Fouche, who regularly paid a similar domiciliary visit three or four times in the decade to all the different inns at Aix, not to look for or arrest any suspected persons, but to lay those passengers under contribution who had no passes, or whose passes were too old, or wanted any of the numerous and oppressive formalities to which all persons travelling in the free French republic, are obliged to submit, or else expose themselves to be arrested. The landlord added, that this Commissary did not make it a secret that

these

theſe tyrannical and unlawful domiciliary viſits brought him a yearly income of 1000 louis.

Such is the degraded ſtate of the public character and public ſpirit in France, that although every body complains and declaims againſt theſe abominable vexations of Fouche and his agents, no man, no body of men dare to make any formal complaint to the conſuls; and, indeed, as I have ſaid before, to complain to Buonaparté of Fouche, is exactly the ſame thing as to complain to Fouche of Buonaparté.

Fouche's income from his landed property is upwards of 20,000l. a year; his income *per fas et nefas*, as a miniſter of police, nobody knows for certainty, but the general opinion is, it exceeds three million of livres; but it is very dangerous in France to ſpeak upon this ſubject; a young clerk in one of the firſt banking houſes at Paris, had the imprudence laſt ſpring to mention at a reſtaurateur's, that he was ſure the houſe he belonged to, had bought up for Fouche ſince the peace, upwards of five million of ſtock in the foreign funds, under different names; ſome few days after this declaration, the young man diſappeared, and the 9th day after he had converſed about Fouche's property, his body was found in the river near St. Cloud; he had been murdered and thrown into the Seine.

The people in France, having ſince the revolution ſeen ſo many perſons of the loweſt extraction, and the moſt vicious habits, not only make great fortunes, but occupy the firſt places both amongſt the military and in the civil government, there are but few who do not expect the ſame ſucceſs; to keep up this ſpirit of hope and expectation, which naturally checks their inquiry about ſtate affairs, and the conduct of the men at the head of the preſent government, Fouche has ordered numbers of his ſpies to make themſelves fortune tellers; moſt of them have printed anſwers agreeable to the age, ſex, or appearance of the perſons wiſhing to penetrate into futurity, all foretelling proſperity and ſucceſs. The incloſed is a patent, which I received in anſwer to my demands. At the bottom of thoſe printed anſwers are always ſome numbers for the Lottery, which are called fortunate for the purchaſers; this is another intereſted object of Fouche and the Conſuls, to engage the people to gamble in the Lotteries. The Boulevards, and all public places and ſquares at Paris abound with thoſe fortune tellers, and in the provinces theſe fellows relieve one another, ſo that if the credit of one ſhould diminiſh, another takes his place to ſerve Fouche, and deceive the people; and in every city, town, or large village in France, ſome of them are always to be found. At Paris the prices paid to ſuch of them as attend at public places are from two to ſix ſous, but in the country the prices are leſs; beſides theſe there are others who have fixed places of abode, and are dearer, telling the fortunes with cards, coffee, &c.

To finish the Character of Fouche.

Fouche is at laſt diſmiſſed—but by the man who ſucceeds him it is eaſily ſeen, that if the tyrant of the police is removed, the tyranny is to be continued.—Amongſt other cauſes of Fouche's diſgrace, the following was that which determined Buonaparté. Dubois, the prefect of police at Paris, after the advice of Talleyrand, his protector, has, for a long time continued to ſend to Buonaparté in ſecret, counter-reports of the public opinion, as much in favour of the Conſular Government, as thoſe of Fouche were againſt it. Buonaparte ſeeing, that Fouche by keeping him in continual alarm, wanted only to make himſelf neceſſary, by deporting him, (as

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the Parisians call it) to the Senate, proved he did not *want him any longer!*— *Requiescat in pace.*

AVIS.

LE Citoyen Prévoſt, éditeur des *Combinaisons Egyptiennes et cabalistiques*, relatives à la Loterie, et qui par ſon travail, a procuré un nombre infini de lots avantageaux aux Actionnaires de ce jeu naturel, et de pluſieurs autres Ouvrages de Cartonomancie, prévient ſes con-citoyens qu'indépendamment de la théorie, l'art infaillible de tirer les cartes d'après les principes d'Etella, ce Cartonomancien qui rendit de ſi grands ſervices à la ſociété, en prouvant que les Cartes annoncant les malheurs, peuvent les prévenir, par des calculs sûrs et réfléchis.

Des études longues et pénibles, l'ont mis à même de lire dans la phyſionomie, les ſecrets de l'ame et de les interprêter par le moyen des cartes.

Toutes les perſonnes que l'inquiétude afflige, que la jalouſie tourmente, qui ont eſſuyé des pertes, qui ſont dans l'attente d'un procès, qui ſont diviſées par des intérêts de famille, peuvent venir le conſulter, ce ſera toujours avec vérité et par le moyen de la combinaiſon reconnue certaine qu'il leur procure a toute ſatisfaction.

Il vend auſſi un Ouvrage precieux et utile, fruit de ſes recherches, à un prix modique. Il demeure rue de la Harpe, vis-à-vis la Poupée nos. 5; et 150, maiſon du Tapiſier au premier, eſt viſible depuis ſix à ſept heures du matin en été, juſqu'à 1 heures, excepté les jours de décades.

SATURNE.

Saturne eſt la 4me, des 7 Planettes.

Les Romains la confondoient avec *Janua*, le premier mois de leur année.

Cette Planette a double domination ſur celles de *Jupiter* et de *Vénus*;

Son influence eſt douce et paiſible.

LES ſignes du Zodiaque qui préſident au cours de votre vie, joints à la Planette de Saturne, vous prédiſent de ne point vous alarmer, ſi quelques évènemens de votre vie n'ont point été tout-à fait auſſi heureux que vous étiez en droit de l'eſpérer. Malgré toute l'affabilité de votre caractére, vous n'êtes pas ſans avoir éprouvé des injuſtices qui n'ont pas manqué de vous rebuter. Peut-être en ce moment l'inquiétude vous domine, mais raſſurez-vous, votre planette eſt heureuſe, et ſous peu de temps vous éprouverez un avantage certain, tant du côté du cœur que de la fortune, qui s'apprête à vous tendre les bras: bruſquez-la avec hardieſſe, et vous êtes ſûr de la fixer. Vous ne l'avez déjà échappée pluſieurs fois, que parce que le moment d'en profiter n'étoit pas encore venu pour vous. Saturne enfin, cette planette reconnue pour être d'une influence douce et paiſible, s'apprête à vous préparer, par degrés, à la jouiſſance d'une vie calme et dénuée de chagrins.

Par Coll'gnon.

C'eſt à l'âge de maturité que la proſpérité vous attend.

P. G. R.—Vous avez été bien long-temps jeune, et vous avez eu bien de la peine à vous décider à quitter les amis avec leſquels vous avez été élevé; mais l'âge ayant mûri vos idées, vous vous êtes déterminé à le faire pour votre intérêt perſonnel. Avant de vous marier, vous ferez un voyage très-lucratif; mais il faudra bien prendre garde, car pluſieurs perſonnes chercheront à vous ſurprendre. A votre retour, vous épouſerez une perſonne jeune, jolie et amiable, avec laquelle vous vivrez en très-bonne intelligence: ſi

vous

vous entreprenez le commerce, vous y réuſſirez au gré de vos déſirs: vous aurez des enfans qui vous donneront beaucoup de ſatisfaction, ſur-tout une fille qui ſera votre unique eſpérance.

P. G.—La femme que vous aurez. Dépoſée à la Bibliothèque Nationale.

AIR.—*Il pleut, bérgere.*

Vous aurez femme ſage
Ayant mille agrémens,
Qui fuira le langage
Des ſéducteurs amans;
Quoi qu'à tort et ſans bornes,
Jaloux de ſes appas,
Vous croirez porter cornes,
Vous n'en porterez pas.
22. 74. 81.

Par le Citoyen Tenand.

DR. CROFT'S SECOND LETTER ON OVERTON'S TRUE CHURCHMEN, *falsely* SO CALLED.

TO THE EDITOR.

SIR,

UPON a review of the epiſtle which you have had the goodneſs to inſert, I find that I am far from having diſcharged all the multifarious obligations I owe to Mr. Overton and his coadjutors.

I am repreſented as the advocate of ſimony. My words are: "Much cenſure is paſſed upon the purchaſe of preſentations and advowſons. How fallacious is ſpeculation? Within the narrow ſphere of my own acquaintance I could point out ſome of the worthieſt incumbents whoſe preſentations were fairly and legally purchaſed." If Mr. O. ſhould dare to accuſe any of the worthy friends alluded to individually, as he has virtually accuſed them in the aggregate, the courts of law would open both his eyes and his purſe. The only objection is, that ſpecial damages can never be proved, when he and ſuch as he are the accuſers. And before I quit the ſubject, let this champion, this *Goliah*, of his party, anſwer me a few queſtions. *When, of whom,* and *by whom* was the advowſon of the perpetual curacy of St. Mary's in Hull purchaſed? Was it purchaſed during the life of Mr. Thomſon, patron and incumbent? Was not Mr. T.'s immediate ſucceſſor Mr. King, an evangelical man? Was not and is not the patron Samuel Thornton, Eſquire? How has the living of Darlarton come under ſimilar patronage? Is Mr. Edwards, who was the incumbent, dead? Is not Mr. Waltham the ſecond vicar under the new arrangement?

But I have been guilty of groſs licentiouſneſs in ſpeaking favourably of the ſtage. Tillotſon in former days, and others in the preſent day are quoted againſt me. Collier might have ſuited his purpoſe ſtill better, if either Collier or Tillotſon could ſuit it at all. Did a whole century elapſe without any melioration? But dates are nothing to ſome perſons. It is now eight years ſince I aſſerted that the ſtage was never leſs exceptionable than at the time then preſent. I did not mean that every abuſe was corrected: but I did mean that it was much reformed. At that time, it was

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aſſerted upon good authority that a double entendre in a new play was received with marked diſapprobation by a crowded audience. From that circumſtance I flattered myſelf that whatever tended to corrupt the morals would vaniſh from the theatres. The influx of thoſe German plays, which are a diſgrace to the country from which they come, as well as to our own, had not then happened. And now while I am writing they ſeem to be ſinking into proper contempt. I truſt that we ſhall gradually return to good ſenſe and ſober thinking.

As to the profligacy of thoſe, who frequent the theatres, we cannot but lament it. But there are other places of public reſort beſides them, where the moſt abject of the human race are often to be found in great numbers, who are, in the Rev. R. Hill's ſlang, *wapping* ſinners. Some even of the female ſingers in certain places of worſhip are ſaid not to be quite veſtals. Recrimination, without doubt, is no defence, but who can controul the hardened profligate, whether he chooſes to reſort to a meeting-houſe or a play-houſe? Let care be taken not to repreſent vice in an amiable light. I believe Fielding never meant to do ſo in the character of Tom Jones. The effect has been what he did not ſuſpect, and he has had many dramatic imitators, whom I need not ſpecify. There is no point which I have more frequently dwelt upon in the pulpit than the neceſſary care of withholding from the riſing generation whatever is frivolous and unedifying, and tends to confound the diſtinction between virtue and vice, which Dr. Johnſon cautioned his friend never to mingle together.

Chance has made me acquainted with the hiſtory of the Rev. G. Patrick, whoſe biographer is ſo ſimilar to his friend, that we may call him "the great ſublime he draws." The petition for his removal ſucceſsfully preſented to the truſtees of Morden College, is ſo plain and ſo faithful a repreſentation of the fraternity, that your readers will not be diſpleaſed to ſee it appended to his letter. It would be an inſult upon their underſtanding and a trial of their patience were I to quote much of the ſuſtian nonſenſe of Mr. P. The following ſhall ſuffice.

"If I ever had a harp to ſing the high praiſes of my God, it has long hung upon the willows: but I doubt whether ever I had a harp of the true Jeruſalem make. The Lord has promiſed the return of the captivity of *His* people: and if I am one of his, a harp and a golden one ſhall one day be put into my hands and ſkill therewith to make excellent muſic, and ſing a ſong that neither you nor I am yet acquainted with." Then he talks of the cleaving of his ſoul to the duſt, the dirt, the filth, the ſcum, &c.

Mr. P. was elected Lecturer of Woolwich, but the incumbent wiſely refuſed his pulpit. He was obtruded on the incumbent of St. Leonard's, Shoreditch, who, to avoid the terrors of a proſecution for non-reſidence, was obliged to compromiſe with the fanatical part of the pariſh. How he became the new lecturer of St. Bride's, and how he obtained a third part of the lectureſhip of St. Margaret's, Lothbury, let the conſcientious incumbents tell. The annexed petition will ſhew how jeſuitically he played his part, till he was appointed chaplain of Morden College. His ſermons are full of Os, Ohs, and Ahs, the miſerable reſources of barren minds, and frequently found in Mr. Robinſon's ſcripture characters. And by the way, Mr. R. makes an apology for our Saviour's ſermon on the Mount, becauſe the favourite topicks of faith, &c. are not inſiſted upon. If he and others would attend in their ſermons a little more to the concluding part of it, which begins with "Beware of falſe prophets," they would be the

preachers

preachers of vital religion indeed. Ariſtophanes has blamed or ridiculed Æſchylus for introducing too many exclamations into his tragedies. What would he have ſaid, had he been preſent in many of our evangelical meeting-houſes, of which the Chriſtian Lady's Memorandum Book gives ſo copious a liſt? But theſe exclamations are very convenient to the extemporary orators. When any of them is at a loſs, he can groan and bellow out, O Sirs, two or three times over; he can repeat little clauſes, ſuch as the door was ſhut. Againſt whom was it ſhut? and then he recovers himſelf. Another expedient is to get a few ſermons by heart, and after ſomething has been ſaid ſeemingly appropriate to the text, he can have recourſe to one of them, which are uſually ſuch as *will fit any text*.

And here I cannot but repeat my complaint that this grievance of popular elections to lectureſhips is not removed, and the appointment given to the reſpective incumbents, except in caſes where truſtees have been nominated by a teſtator of an endowment, for then the evil of deprivation would be greater than the evil of canvaſſing, which latter is, by the way, of conſiderable magnitude. I have heard with ſome ſatisfaction that the regular clergy of the dioceſe of London have been requeſted by their dioceſan to exclude the evangelical tribe from preaching in their churches.

In common with Mr. Polwhele and others, whom Mr. O. calls puny champions, I am guilty of quoting Biſhop Warburton. With what juſtice this is alledged as matter of cenſure, let the following deſcription of that prelate by Dr. Johnſon, in his life of Pope, determine. "He was a man of vigorous faculties, a mind vehement and fervid, ſupplied by inceſſant and unlimited enquiry, with wonderful extent and variety of knowledge, which yet had not oppreſſed his imagination nor clouded his perſpicacity. To every work he brought a memory full fraught with a fancy fertile of original combinations and at once exerted the powers of the ſcholar, the reaſoner, and the wit." The ſequel ſtates his imperfections, but who can forbear to look up to ſuch a character? His doctrine of grace is that obnoxious publication, which creates the outcry againſt him. In the divine legation and in his curſory but juſt remarks on Neal's Hiſtory of the Puritans will alſo be found many obſervations that ſtrike at the root of fanaticiſm. Mr. O. has appealed to Hume as a neutral man. I beg your readers will do ſo too on the malignity, the inſidiouſneſs and hypocriſy of the puritans. And the puritans of Queen Elizabeth's, as well as of the following reigns had a ſuperiority of learning, which the preſent puritans do not poſſeſs.

The compilers of the Articles ſeem to have left ſome things in medio; and a conſcientious ſubſcriber is only to enquire, what was intended to be the rule of faith and practice to the Church. Hooker was no Calviniſt. His conteſt with Travers in the duty of the Temple church clearly proves it. It was a common ſaying of the hearers that they had Canterbury in the morning and Calvin in the afternoon.

I enter not into the Blagdon Controverſy; the malignity of ſome parties has been ſufficiently expoſed; but I confeſs Sir A. Elton's publication aſtoniſhed me more than all the reſt, becauſe he has had every advantage of education and connexion that can humanize the manners and the heart. He ſat down in wrath, and his cavils at Mr. Bere's motto are truly contemptible. For who ever heard of referring a motto to the context? Moſt of them are introduced in the way of accommodation. And while I am on the ſubject of mottos I obſerve one in a pamphlet called the Reviewers reviewed,

reviewed, Qui alteram incuſat, &c. Let not your readers ſuppoſe that ſuch holy men as the author of that pamphlet ſpend their time in reading profane authors, particularly plays Greek or Latin. The paſſage is an example in Lilly's Grammar, the ſtorehouſe of poor Partridge's learning in Tom Jones. The quotation in the body of this review ſhould have been Ne quid detrimenti capiat reſpublica, which any one moderately verſed in the Roman hiſtorians knows to have been the form of conferring dictatorial power not by the *Cenſors*, but by the Senate, on the Conſuls. Whoever reads Mr. Daubeny will find that he as well as the Anti-Jacobin Review, has been groſsly traduced. Quiſque ſuos patimur manes.

I mentioned in Thoughts concerning the Methodiſts, &c. that ſeveral of them have held up their hands at the bar for very notorious offences, and that very flagitious attempts have been made to impede the courſe of juſtice. But becauſe I ſpecified the inſtance of Wm. Jorden only, it is inſinuated that I could not have mentioned more. This is contrary to the truth. And in another, a clergyman of the evangelical order was very active. And let the following extract from Cobbett's Regiſter be duly attended to. (Feb. 26, 1803.)

"It is worthy of remark that three out of theſe ſeven traitors were of that miſchievous plotting ſect denominated methodiſts. Mr. Rowland Hill, brother of Sir Richard Hill, has, it ſeems, thought proper publickly to deny that any of theſe traitors belonged to his flock, and at the ſame time to inform the world that he is a regularly ordained clergyman and *no methodiſt*. We cry the Reverend Gentleman's mercy, for we took him to be that very ſame perſon, who is to be heard bawling for hours, at a ſtretch, every Sunday night at a round-about meeting-houſe, at the foot of Blackfriar's-bridge. Be this fact as it may, the traitors were methodiſts, and had a teacher of that ſect to attend them in their laſt hours."

A little while ago a woman was hanged at Nottingham for the murder of her child, and by the magick of one of theſe ſpiritual empiricks, ſhe was wrought into a rapturous aſſurance of being ſaved. As you have ſufficiently expoſed Mr. Hill's abſurdities in his Journal, I need not enlarge on that topick. Magdalen College, in Cambridge, is reported to pour forth evangelical ſtudents more copiouſly than Edmund Hall, in Oxford; and from thence ſeveral of the chapels in the neighbourhood of Haliſax, and in the gift of the vicar have been filled. Can no regular enquiry ſtop future candidates in limine? Romaine is ſaid to have prayed for five hundred by name before his death. No one is more hoſtile to their opinions than the Biſhop of St. Aſaph, and this diſapprobation ſeems in him and in many others to have been greater in proportion to the ſtrength of their intellects and the extent of their knowledge. One might reverſe the ſaying of Quintilian reſpecting Cicero, and ſay to our young ſtudents in divinity, Tum demum aliquid ſe proficiſſe arbitrentur, cum iſti Cicerones, valde diſplicuerint. And if the people at large had taſte or judgment as to matter or manner, I would ſend them to thoſe meeting-houſes as the moſt infallible remedy againſt enthuſiaſm.

But how few are judges of theological compoſition? What abſurd praiſes and what abſurd cenſures have all of us heard even from reſpectable perſons? How often does a name, and how often does novelty itſelf miſlead? And even among men that are not enthuſiaſts, we hear of the jargon of *nettling* and *tickling* an audience, and of *unction*, by which in plain Engliſh nothing elſe is meant but declamation and bombaſt. We are

called

called upon not only not to give way to this vicious taſte, even for a moment, but, if poſſible, to correct it, ut populo placeant quæ recta ſunt; that the people may approve things which are excellent. Moreover, if the inſtitution of evening ſermons ſhould induce the people to attend three different times of the day, it will do harm, for it will engroſs ſo much of their time as to prevent family reading, which is as much the duty of the ſabbath as publick worſhip, and with the younger part much more efficacious than even the ſermons which the moſt reſpectable preachers deliver. Their attention will be better fixed, their capacities more eaſily conſulted. To make them acquainted with the plainer books of Scripture, including the Apocrypha, is not ſo eaſy as ſome may imagine, and to thoſe particularly who are much confined in the week, ſome little enjoyment of exerciſe and freſh air is indiſpenſibly requiſite. In ſome of our faſhionable places the diſtribution of time is ſuch as to diminiſh the congregations of the afternoon: but why not change the hour of ſervice accordingly? And why may not families devote earlier hours of the ſabbath to the private exerciſe of their religious duties?

If enthuſiaſts have made many ſerious and decorous, who before were prophane and profligate, it is equally true that they have made ſome infidels and many hypocrites. What otherwiſe can be the meaning of a maxim eſtabliſhed among the bulk of manufacturers here, that they would rather have a ſwearing than a praying workman?

We are happy in the proſpect of erecting a free church upon a plan ſimilar to that in Bath, and if it anſwer the purpoſe, it will preſerve the inferior claſſes from the extremes of lukewarmneſs and enthuſiaſm. Many will have to learn, and many more will be called upon, if poſſible, to unlearn. This muſt be a work of time. Many minds labour under a ſpiritual famine and many are poiſoned. No art is left untried in this and all other places to depreciate the character and conduct of the clergy of the Church of England; but, we truſt, the calumny of their enemies will only increaſe their endeavours to refute it by their exemplary conduct, and that they never will be in their miniſtrations the *mere apes of Epictetus*. That they have not been ſo, let the diſcourſes of the moſt eminent divines for more than two centuries be adduced to prove: moreover, let the tracts publiſhed under the ſanction of the Society for promoting Chriſtian knowledge be duly conſulted; and if, in future, any ſuch foul and unjuſt imputation ſhould come from any quarter, let the whole body unite as one man to reprobate and to repel it.

I am, Sir, your very obedient ſervant,

G. CROFT.

Birmingham, March 22, 1803.

Petition of the Penſioners of Morden's College.

To the Worthy Truſtees of Sir John Morden's College.

WE, the underwritten members of the ſaid College, beg leave humbly to lay our grievances before you; hoping that you will not be offended with this our petition; as we cannot help thinking you have been impoſed upon in the choice of our preſent chaplain, by his having concealed his real methodiſtical principles at the time of his making application to ſucceed to that office. His diſcourſes from the pulpit, during the time of his

his occaſionally preaching in the life-time of the late Mr. Brown, and for ſome time after, (being appointed chaplain,) being very materially different from thoſe ſince preached by him, and eſpecially within the laſt five months.

The ſermons preached for near twelve months paſt, and with a degree of vehemence and enthuſiaſm during the laſt five months, inſtead of inſtructing us in our duty to God and our neighbours, treat almoſt ſolely upon faith and grace, and ſuch like controverſial points of religion; moral duties being ſcarcely ever impreſſed upon us, or the obſervance of them recommended; ſo that his diſcourſes appear to us, not ſo properly inſtructive ſermons, as the expounding the ſcriptures according to the notions and opinions of the methodiſts; and that his principles are thoſe of that ſort of people appears plain not only from the doctrine he delivers, but alſo from the manner of his delivering it, and the illiberal and inſulting language which he makes uſe of in addreſſing us.

That we may not be thought to complain without reaſon, of the language or expreſſions which have been made uſe of, we beg leave to relate the very words which have been applied to us from the pulpit,—expreſſions by which we feel ourſelves greatly hurt. We have been told, that we are "traitors, rebels, murderers, convicts under ſentence of condemnation, hoary-headed ſinners from three-ſcore to four-ſcore years of age, hardened in our crimes, with ſouls afflicted with the palſy as well as our bodies, and totally devoid of grace." Theſe deſcriptions of us we hope we are no ways deſerving of; for although we have not the preſumption to think ourſelves by any means perfect, yet we truſt that our behaviour, both in a religious and moral light, does not do any diſcredit to the memory of our pious founder, or to the worthy guardians of his benevolent inſtitution, by whoſe kind appointment we enjoy a comfortable retreat in the decline of life, in the happy aſylum of this College.

We are at a loſs to account for the grounds which have induced our Chaplain to apply ſuch illiberal epithets; which we cannot help ſaying we conceive to be very unbecoming the ſacred place they were uſed in, as alſo the character of a clergyman; and muſt impute it to the violent warmth with which he generally, eſpecially for ſome time paſt, delivers his diſcourſes, which might occaſion his loſing his temper; or elſe to an enthuſiaſtic zeal to frighten us to attend his evening lectures at his own houſe; he having, at the concluſion of the time of leaving off preaching on the Sunday afternoons, for the winter months, given out from the pulpit, that he ſhould expound the ſcriptures, three times a week, at his own apartment. We hope, however, that we ſhall not be blameable, in not attending at theſe lectures; being informed that they are rather ſuch meetings as are uſually held by the methodiſts, or ſuch as diſſent from the church eſtabliſhed, and not ſuch as are commonly uſed by our miniſters; no part of the ſervice of the book of Common Prayer being, as we underſtand, made uſe of: but the ſervice conſiſts, as we underſtand, of an extemporary prayer of the Chaplain's, ſinging of hymns, and expounding ſome text of ſcripture.

We think it our duty to repreſent to you, that theſe evening meetings at the Chaplain's are not confined to the members and ſervants of the College, but are open to all perſons who chooſe to come to them; and we are told, that it is not uncommon to have the number of perſons aſſembled at theſe meetings to amount to forty or fifty, or more, and that many

who attend are very illiterate, and people of weak minds: the manner in which the ſcriptures are expounded to them, we apprehend, may be of fatal conſequence. Leſt any doubt ſhall ariſe, whether the chaplain is a methodiſt or not, we beg leave to add, that upon his leaving the College, the latter end of laſt July, to go into Shropſhire, he appointed a gentleman to preach for him, on Sunday afternoon, well known to be of that perſuaſion; and which gentleman would have preached, we underſtand, at the inconvenient hour of ſix o'clock, inſtead of the uſual hour of three, if not prevented by your directions to have the ſervice performed at the accuſtomed time.

Another complaint we beg leave to lay before you is, that the morning prayers, on the week days, are not read near ſo conſtantly as they are directed to be by the founder's will, owing to the frequent abſence of the chaplain from the College; which occaſions many of the members non-attending the church prayers in a morning, for although the prayers according to the ſervice of the Book of Common Prayer, are ſcarcely ever omitted being read in the Hall, by one of the members, when the chaplain is abſent, yet there are ſeldom ſo many members attend to hear the prayers read in the Hall as do at the Chapel, when the ſervice is performed there.

The illiberal expreſſions, addreſſed to us from the pulpit, bring continually to our minds the text upon which the chaplain preached his firſt ſermon to us, after he was appointed, viz. "Will you, that I come among you in love, or with a rod?" and, although there did not appear to us any thing exceptionable in this diſcourſe, as the greateſt part of it treated upon the former part of the text, and gave us to underſtand that his doctrine would be meek and gentle, and that he hoped to live with us in friendſhip; and the latter part of the text was diſcourſed upon only towards the concluſion of the ſermon, and ſpoke as if the rod would be made uſe of only in caſe of our being inattentive to our religious duties, and profligate in our manners: we are concerned, however, to find that, for a conſiderable time paſt, the caſe is altered to the very reverſe of what was then preached; as we ſcarcely ever now hear of love, gentleneſs, or meekneſs from the pulpit, but are almoſt conſtantly put in mind of the rod, by the illiberal and, as we conceive, improper and unjuſtifiable invectives, with which we are branded. We, therefore, hope that, from your wonted goodneſs, you will take theſe our grievances into your conſideration, and remove this rod from us.

And we, as in duty bound, will ever pray, &c. &c.

The Blagdon Controversy.

TO THE EDITOR.

SIR,

ON the inſertion of my letter in your loyal publication, I felt it a duty which I owed to you, to make farther enquiries about what I had there aſſerted, and from every information that I have obtained, I certainly find that I have not been impoſed upon. With reſpect to the habits of intimacy between Mr. Shaw, Mr. Bere, and Mr. Croſſe, I am perſuaded that none of the parties will deny it, as I am enabled to ſpecify times and places of their frequent meetings. After "The Life of Hannah More" became juſtly unpopular, which muſt be attributed in a great meaſure to your excellent

cellent review of that book, that Mr. Bere ſhould withdraw his intimacy with the author of it, is not at all to be wondered at, and ſuch conduct will not impoſe upon your diſcernment, for you are well acquainted with the wiles of Jacobiniſm. As to what I affirmed about Mr. Drewitt, and the pariſh of Cheddar, I have it confirmed to me in the fulleſt manner. I have likewiſe made very particular enquiries reſpecting what you mention about Mrs. Hannah More, and I find that that lady unequivocally declares to her friends, that ſhe has not attended Mr. Jay's meeting for many years (I think ſeven or eight), and that ſhe never received the ſacrament there but once. Having occaſion to go to Bath, I called on a gentleman of reſpectability, and of known attachment to the Church of England, who is intimate with Mrs. H. More, and he informed me, that one of her ſiſters frequently attended Mr. Jay's meeting, but to his knowledge Mrs. Hannah More had not been there for the laſt five or ſix years, during which time he had reſided conſtantly in Bath. With reſpect to Mr. Wilberforce, the reſult of my enquiries was of a different nature, for I was informed that he frequently attended Mr. Jay's, though not ſo much ſo, when laſt at Bath as formerly; I am ſorry, however, that ſo excellent a man ſhould by his conduct in this reſpect, give countenance to ſectaries, as, from all that I have heard of his character, I am perſuaded he would not continue the practice, if he ſaw the harm reſulting from it. That the real enemies of our admirable eſtabliſhments in Church and State may be detected, and that your labours in defeating their machinations, may be effectual, is the hearty wiſh of

Your conſtant Reader,

Briſtol, March 12, 1803. SENEX.

In anſwer to *Senex*, we ſhall briefly obſerve, that we never denied that an intimacy had ſubſiſted between Meſſrs. Bere, Croſſe, and Shaw; we only obſerved, that it ceaſed on the publication of Mr. Shaw's Life of Hannah More. Mr. Croſſe will ſpeak for himſelf, as to the nature and extent of ſuch intimacy. But we have yet to learn that Mr. Bere is a Jacobin; whether he be ſo or not does not, in the leaſt, affect the merits of the Blagdon Controverſy; but it will require ſomething more than the ipſe dixit of an individual to convince us that he *is* a Jacobin.—As to the aſſertion of Mrs. More having frequented the meeting of Mr. Jay, and having received the ſacrament at his hands *ſundry times*, it did not originate with us, and truly happy ſhould we be to find it diſproved. But certain it is, that Mr. Jay has poſitively affirmed this to be the fact, to more gentlemen than one, and we have never yet heard a direct denial of it from Mrs. More herſelf, though from her ſiſter we have. But in ſuch a caſe, as indeed in all caſes, it is a rule of juſtice as well as of law, that the beſt poſſible evidence is the only admiſſible evidence, and Mrs. More's own teſtimony, therefore, can alone be received. At all events, it is reduced to a mere queſtion of *veracity* between Mrs. More and Mr. Jay. The latter has affirmed the fact, we know; and if the former has denied it, which we do not know, one of them muſt have told a wilful falſehood. It is for them, and them only, to ſatisfy the public on this point. They, however, who ſeek to acquit Mrs. More of the charge of favouring ſectariſm, by urging that ſhe has not attended a conventicle for five or ſix years, forget *who* it is they are thus defending. They do not ſeem to recollect, that many years antecedent to that period, Mrs. More was not only an inſtructreſs of youth, but an inſtructreſs of thoſe who "are naturally regarded as patterns, by which

the manners of the reſt of the world are to be faſhioned."* And if her religious principles were not then fixed, what reaſon have we to believe that they are more fixed now? That ſhe did frequent Mr. Jay's conventicle, and that ſhe did receive the ſacrament from him, *a layman*, ſeems to be admitted on all hands, and this fact alone is deciſive of her unſettled notions reſpecting religion at that time; when, it will ſurely be admitted, her mind had attained to its full vigour, and her judgment was perfectly matured. Mr. Jay has further affirmed, it is ſaid, that he conſidered Mrs. More as one of his flock; and that he was in the habits of intimacy with her. But, we repeat, the parties themſelves muſt be left to ſatisfy the public on theſe points; as well as to explain how it happened, that, ſo late as *laſt year*, a gentleman who went to Mr. Jay's conventicle, and aſked for Mrs. More's pew, was immediately ſhewn to a pew, ſo called, by the pew-opener? It is with reluctance we continue our comments on this controverſy, but if the zeal of Mrs. More's friends will outſtrip their prudence, ſhe has nobody but them to thank for the remarks which it extorts.

TO THE EDITOR.

SIR, *Briſtol, April* 12, 1803.

YOU will oblige the friends of Mr. Bere, the friends of Mr. Shaw, as well as all the friends of H. More and her party, if you will, in a few words in your next number, inform them what Mr. Bere's religious and political principles are, and whether William Shaw, Rector of Chelvey, be the perſon you mean whoſe religious and political principles are diametrically oppoſite to thoſe of Mr. Bere, and what the "important points" are. All join with Senex in requeſting to know Mr. Bere's communications to you reſpecting the cauſe of ſeparation from Mr. Shaw, who was once ſo zealous in the curate of Blagdon's intereſt, as well as that of the Church.

A FRIEND TO TRUTH.

Whoever has read Mr. Shaw's Life of Hannah More, can be at no loſs for the diſcovery of thoſe *important points* on which Mr. Bere differs from that writer, nor for the cauſe of their ſeparation.

TO THE EDITOR.

SIR,

THE liberal principle on which your Review is conducted, and that ſtrict regard for impartial juſtice which appears to actuate you in your ſeveral proceedings, will readily, I doubt not, diſpoſe you, without any ſpecial ſolicitation of mine, to give inſertion in your next Number to a few remarks on a letter which was circulated in your laſt; and which,

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* "Thoughts on the Manners of the Great." We do not recollect *when* this work was publiſhed; no date is fixed to it in the collection of Mrs. More's works; but it is placed before her remarks on Dupont's Speech which appeared in 1793; and we have ſearched the Reviews from 1789, without finding it. It muſt, therefore, we conclude, have been publiſhed before that year.

as it contained many aſſertions, and threw out many inſinuations unfounded in fact, and dictated by perverſion, you will feel the leſs diſinclined to become inſtrumental in correcting and repreſſing.

The writer of the letter alluded to, in order, it appears, to attach greater credit to his declarations, has made choice of a ſignature which gives the public to underſtand that they have the reſpectability of age as a ſecurity for their confidence. Whether it be the production of a man in years or otherwiſe I ſhall not decide. It is in effect anonymous; and the author will have no reaſon to complain, if he is treated with that little reſpect which the anonymous diſſeminator of injurious miſtatements deſerves. One thing, however, I would remark, that if it be, as it is meant to be ſuggeſted, the production of age; that is one reaſon, why the communication ſhould have been more correct and freer from error; why the facts ſhould have been better ſubſtantiated, and the inſinuations and inferences leſs tinctured with malevolence. For the gentleman will recollect, that though reſpectful deference and ſubmiſſive veneration are due to age, and what every ingenuous mind ſpontaneouſly pays, yet it is on a preſumption that wiſdom and diſcretion, an unwillingneſs to injure, and a ſober parſimony in thinking evil and diſtributing it, are its uſual companions. When theſe are wanting, the grey hair is far from conferring honour, nor can any be aggrieved when it is withheld.

I might begin my remarks, by obſerving the flimſy compliment which is paid to yourſelves in the beginning of this addreſs; as if your "zeal and ſucceſs in ſupport of our eſtabliſhments in church and ſtate," ſhould put out the eyes of your underſtanding, and "expoſe you to the artifices of deſigning men, who wiſh to avail themſelves of your popularity in accompliſhing objects diametrically oppoſite to your intentions." What though you are "entire ſtrangers to the characters of many of your correſpondents;" you do not, it is preſumed, weigh ſo much who it is that writes, as what it is that is written, to you; and one would think, your "ſagacity" would be ſufficient to point out to you, the difference between arguments ſound and thoſe which are unſound; between concluſive inferences, and thoſe which are not ſo; as well as to enable you duly to appreciate the nature and conſequences of the various poſitions which are laid before you—to diſcriminate between thoſe which have a tendency to impair the intereſts of Church and State, and thoſe which are calculated to promote and perpetuate the ſecurity of either. And as for facts, if knowledge of character be neceſſary for the proper ſubſtantiation of theſe, why did the gentleman, who has furniſhed you with ſo many, withhold his name from public inſpection, and ſo interdict a reference to his own? Why did he not throw off the maſk that conceals him, and not leave you as much in the dark, reſpecting the fidelity of his communications, as you could poſſibly be with regard to any other of which he complains. The truth is, Sir, he was aware that ſome pretext muſt be offered for the broad aſſertion which he makes, "that you have been impoſed upon by the principal movers and abettors of the Blagdon Controverſy," leſt he ſhould call *directly* in queſtion "your penetration or your judgment" for the ſide you have taken; and he has hit upon one, which, could it anſwer his purpoſe, he has yet acknowledged by his preſent practice, that he wants the reſolution to defend.

It is not my intention to follow this author, ſtep by ſtep, through the maſs of miſrepreſentation he has accumulated together; but my purpoſe

will be anſwered by ſingling out a few inſtances reſpecting myſelf, and which may ſerve perhaps as a ſample of the reſt. My competency I ſhould imagine, to decide on ſtatements of my own conduct, will not be queſtioned; and if he can impeach my veracity, I hope he will no longer conceal himſelf behind the fictitious ſignature of Senex.

From his letter I ſelect the following extract. "For I think you will deem it neceſſary (viz. that Mr. Bere ſhould come forward with his own name) when you know what is *a matter of notoriety* here, (Briſtol where the letter is dated) and *cannot be diſproved*, that for many years particular habits of intimacy have ſubſiſted between him and the Rev. W. Shaw, Rector of Chelvey, the reputed author of "the Life of Hannah More;" that *during the carrying on of the controverſy*, and till the publication of the work which you have juſtly reprobated, Mr. Shaw was *for weeks together* an inmate of Blagdon Parſonage; that *frequent meetings* was held at Blagdon and Axbridge by Mr. Shaw, Mr. Bere, and the Rev. Mr. Croſſe, an *active partizan* of Mr. Bere's; and it was *evident to all the neighbourhood that they acted in concert.*"

I have made this long extract becauſe I ſhall have occaſion to put together different parts of it, in order to aſcertain the author's meaning with reſpect to myſelf; and that the public may ſee, there is no other conſtruction adopted than the words import.

Firſt, then, it is aſſerted "that it is a matter of notoriety there, (at Briſtol) and cannot be diſproved, that during the carrying on of the Blagdon Controverſy, frequent meetings were held at Blagdon and Axbridge, by Mr. Shaw, Mr. Bere, and the Rev. Mr. Croſſe, an active partizan of Mr. Bere's."

On the firſt teſtimony—to give the author credit for veracity—that it is *a matter of notoriety* there that ſuch meetings were held as he deſcribes, I have only to obſerve, that the *notoriety* he teſtifies of, is in preciſe proportion to the induſtry exerted by Mrs. More's friends in the propagation of that which never had exiſtence. But I am told, ſecondly, it "cannot be diſproved." And here, I imagine, this writer and myſelf are properly at iſſue; for, it is not a report which he here alledges, it is not a rumour which he has received from others, and which he diſtributes on the ſame credit with which it was given; but it is a fact, the exiſtence of which he deliberately teſtifies, and affirms unheſitatingly that it cannot be diſproved. Now, what credibility will Senex expect, if I ſhould aver, and which I do with great truth, that "the controverſy between Mr. Bere and Mrs. More" was already in the hands of the public, before I had ever *ſeen* Mr. Bere *at Blagdon*, and before I had ever ſeen, to the beſt of my knowledge, Mr. Shaw at all? What will he expect, if I ſhould affirm, and that I do without the leaſt heſitation, that *frequent* meetings were never holden, nor any meetings at all *by deſign*, at Blagdon, Axbridge, or at any other place by us? Mr. Shaw, I believe, I met twice, and only twice, at Axbridge, during my almoſt five years reſidence there; and not much oftener did I meet him at Blagdon, after I ſought the pleaſure of Mr. Bere's acquaintance; at both places always *accidentally*. How far this gentleman may be able, by his ſkill in multiplication, to ſum up theſe into *frequent* meetings at either place, I muſt leave to his ſuperior intelligence to determine.

But we "acted *in concert*" it ſeems, and this "was evident to all the neighbourhood." To what neighbourhood the alluſion is made I can hardly conjecture, except it be to that ſmall portion of the population in

Blagdon

Blagdon and its vicinity, which conſiſts of Mrs. More and her adherents. Their optics may be allowed to be ſharp indeed in the deſcrying of any thing which looks like the ſhape of an accuſation, in the conduct of their opponents. But I do not imagine to any other part of the neighbourhood, ſuch *acting in concert* was at all diſcernible; for they had not the jaundiced eye of ſuſpicion to give to actions any other than their natural colouring. I defended Mr. Bere's cauſe when I thought him injured; but I did not act in concert with him or with any other. My proceedings were the reſult of my own deliberations, and I feel no apprehenſion that they will ever give me uneaſineſs. In ſhort, Sir, this is the ſummary of my actions and determinations in the matter of the Blagdon Controverſy. On my firſt ſettlement at Axbridge I had the higheſt poſſible opinion of Mrs. More and her inſtitutions; I became acquainted with her coadjutors, and wiſhed well to her exertions. On the breaking out of the Controverſy, I had diſcovered practices in her ſchools which did not meet my approbation, but not ſuch as to detach me from the acquaintance of Mrs. More and her friends, which I then poſſeſſed. Of Mr. Bere I then knew but little—of Mr. Shaw nothing. With the knowledge of Mrs. More, and intimacy with many of her adherents, and almoſt entire ignorance of both the gentlemen with whom I am now intimated to have acted in concert, it was my wiſh when firſt the ſtorm began to gather, to keep aloof from the inquietude it would occaſion. But this was not permitted me. The unkind officiouſneſs of one of Mrs. More's friends, and with whom I was then in ſtrict habits of intimacy, dragged me forth from the quiet I had deſired, and compelled me to take a part in the proceedings that were agitating. When this was the caſe, I durſt not diſſemble the ſentiments which I poſſeſſed, nor could I reverſe the diſſatisfactions I had experienced. But yet, Sir, I did not go to tender Mr. Bere my ſervices, as though I courted the honour which this gentleman attributes to me, of becoming a partizan; but I remained neuter, and almoſt unknown to Mr. Bere, till the Controverſy, with all its evidence and marks of authenticity, was laid before the public. Then, and not till then, from the fulleſt perſuaſion of the juſtice of his cauſe, and the unmeritedneſs of his treatment, I thought it my duty to pay one ſolitary viſit to Mr. Bere; and that, not to offer myſelf to act in concert with him, for he does not need ſuch co-operation as mine, but to thank him ſincerely for the ſpirited exertions he had made againſt what appeared to be moſt unwarranted oppreſſion, and to expreſs my hope that a different iſſue would await the conflict than what he had hitherto foreſeen or expected. But neither did I yet become "*active*" in his favour;—*audi alteram partem*, was a maxim I proceeded on; and the reply, which was undertaken by Sir. A. Elton, was put into my hands before I delivered any deciſive opinion. Then I confeſs I no longer halted between two opinions. This was ſo futile, that it left no place for heſitation, and I accordingly thought myſelf juſtified in then diſcarding my former acquaintance, who had, as I found, much abuſed my ear, and laboured diſhoneſtly, by evil reports, to prejudice my mind againſt the contender with Mrs. More.

This, Sir, is the origin of my acquaintance with Mr. Bere, and Mr. Shaw I had not yet ſeen, and this the firſt riſe of that ſmall but willing ſupport which I have ſince been able to afford him; this is the beginning of that intimacy which afterwards grew into that criminal attachment which, according to Senex's perſuaſion, juſtly entitles me to the appellation of partizan; this the diſreputable ground, for which my "former habits"

muſt be called in queſtion, and my "congeniality of principle" eſtabliſhed beyond doubt, with one whom he would conſider as among the moſt objectionable of men! I ſhould diſdain, Sir, to make reply to theſe and ſuch like charges, but that I am apprehenſive my ſilence would, by many, be conſtrued into an acquieſcence of their truth. This has happened already, and it may happen again. One inſtance occurs to my memory. The Rev. John Boak, Rector of Brockley, in order to anſwer his purpoſe of miſrepreſentation, publiſhed a pamphlet in which he averred, "that I had gone round his pariſh ſeeking from houſe to houſe for matter of accuſation againſt him." This I did not deem neceſſary publicly to contradict; and ſome time afterwards, when converſing with a gentleman on this ſubject, he aſſured me he had heard it reported as a fact. My reply was, that the perſonal inſignificance of the gentleman who had brought it forward was the reaſon of my ſilence, and, I conceived, would be my protection againſt a charge ſo improbable. His anſwer was ſomewhat to the following effect; the public are equally ſtrangers to the accuſer and the accuſed, and he thought it beſt not to ſuffer the ſlighteſt deviation from truth to be circulated openly without contradiction. The juſtice of the remark muſt be allowed by all, but I queſtion much, whether in the caſe of the Blagdon Controverſy, ſo many have been the inſtances of miſrepreſentation and falſehood, the correction it contends for, is equally practicable as deſirable.

The above brief ſtatement of the commencement of my acquaintance with Mr. Bere and of the ground of my proceedings, will, I imagine, be ſufficient to enable the public duly to appreciate the juſtice of thoſe charges, which are attempted to be faſtened on me by the inuendos and aſſertions of Senex, as well as by the private whiſpers and inſinuations, if ſuch there be, of thoſe who may not be aſhamed to malign in ſecret whom they durſt not openly aſſail. To finiſh my obſervations on the excerpt I have given, I would again repeat that my acquaintance with Mr. Shaw is little, half-a-dozen times being the utmoſt that I have ſeen him, that whenever I have ſeen him, it has been from accident and never from deſign. The aſſertions that our "meetings were frequent," and that we "acted in concert," are deficient in truth, as much as they abound in malevolent inſinuation.

Another extract, on which it may be proper to make a few comments, is the following:—"After ſo great and ſo long an intimacy (great and long indeed!) it is not a *little apparent coldneſs* between Mr. Shaw and Mr. Bere, it is not the *withdrawing* as Mr. Croſſe has done into a diſtant part of the kingdom, that will ſatisfy thoſe who *are acquainted with their former habits*, that there does not *ſtill* ſubſiſt a '*congeniality of principle*' in theſe two gentlemen, with the author of the life of Hannah More: ſome more unequivocal proof is required, and the authority in your poſſeſſion muſt be ſtrong indeed to remove ſuſpicion ſo juſtly incurred; if you are convinced that it is ſufficient for the purpoſe, you will confer a favour on the parties concerned by making it public."

A very modeſt requeſt is this ſurely with which the ſentence concludes; particularly from a gentleman, who has deemed it expedient to prefer ſo many charges, and yet has ſhrunk from the decent formality of putting his name to them. Before, alſo, he aſks, "Why does not Mr. Bere openly avow it" (the conduct the reviewers had attributed to him), "and authoriſe you to publiſh it with his name?" One would think that a gentleman who demands ſuch a procedure with reſpect to another, would at leaſt have the

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juſtice to exemplify it in himſelf. But no—ſuch equity is not to be found in the conduct of Mrs. More's defenders.

In the above extract, the author ſpeaks of a "*little apparent coldneſs*" between Mr. Bere and Mr. Shaw. What that is, I may be allowed to ſtate from Mr. Bere's own determination, "that there is *no kind of intercourſe* between them." He ſpeaks next of myſelf, of my "*withdrawing* into a diſtant part of the kingdom;" intimating, as I preſume, that I withdrew from the controverſy, either dreading its conſequences or repenting my conduct. This intimation I the more confidently ſtate, as ſuch has been circulated in ſome of the private circles of the neighbourhood of my former reſidence. If ſuch has been credited, I beg leave to aſſure thoſe gentlemen who feel themſelves at all intereſted in the iſſue of the conteſt, that had not ſtronger reaſons prompted my departure, I ſhould have felt myſelf honoured in giving what more effectual ſupport was in my power to a queſtion, which I ſtill conſider as involving many important intereſts of the community. Reference is alſo made to my "*former habits*," with which the writer would be ſuppoſed to be acquainted; and to a "*congeniality* of principle," implied to have ſubſiſted, and apprehended to be ſtill ſubſiſting, between myſelf, Mr. Bere, and the reputed author of the Life of Hannah More. Theſe things have been hinted at already by me, and perhaps it is ſuperfluous to add more. But where I would aſk did this writer gain his acquaintance with theſe matters? He leads you to ſuppoſe he gained it "from information ariſing from local circumſtances," or from a ſource ſtill leſs unexceptionable, from perſonal knowledge. (See the beginning of his letter.) If from this latter, I ſhall tell him without ceremony that he poſſeſſes the incurable mind of one who can inſinuate againſt conviction, and aſperſe with intimations which he knows to be falſe. If from the former, I will beſeech him to exercise more caution with reſpect to thoſe circumſtances which he allows to ſupply him with intelligence; for, he will be greatly diſappointed, if, in ſome of the circles where he appears to aſſociate, he expects to find a rumour which is unpoiſoned by prejudice or a fact which is unperverted by malice.

With reſpect to a congeniality of principle between myſelf and the *reputed* author of the Life of Hannah More, the foundation is ſo brittle on which the ſuppoſition is riſked, that it hardly deſerves my ſerious notice. —You have both defended a common cauſe; therefore you muſt think alike on all other ſubjects, is a concluſion too abſurd to require contradiction. Allowing the writer all the intimacy he contends for between us—were it as ſtrictly true as it is egregiouſly falſe that he reports of us, ſtill I need feel no anxiety to rebut his hypotheſis. But I may be more explicit than this, and tell him, that if the *reputed* author whom he ſuggeſts be the *real* author, there are many principles in which we are *not* congenial, and moſt probably never ſhall, and thoſe too on matters of importance. Notwithſtanding which I think it right to add, that to his own maſter he ſtandeth or falleth, and if he have adopted ſentiments with falſe views and from improper motives, he is anſwerable to a higher judge and not to me; I was never conſtituted his reprover.

So much, Sir, I have thought fit to ſay in my own behalf; more indeed than I at firſt intended, but not more, I truſt, than will be deemed expedient. I might now cloſe my remarks; but there are a few obſervations towards the concluſion of the letter on which I have been induced to animadvert, which I cannot ſuffer in this, which I hope will be the laſt I

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ſhall have to trouble you with on this ſubject, to paſs unnoticed. The writer tells you that, from a circumſtance which appeared in your Appendix, his opinion is confirmed, that "*improper means* are uſed to prejudice you againſt thoſe who are friends to Mrs. More and her ſchools;" and, that "the account you give of the Rev. T. Drewitt, curate of Cheddar, is *ſo very incorrect*, that your information muſt have been derived from ſome enemy, who, by abuſing your confidence, has made you inſtrumental in accompliſhing the object of his own malice." If improper means have been uſed, why are they not pointed out? If your information of Mr. Drewitt be ſo very incorrect, why are not the inſtances enumerated?—Does the writer expect that his *ipse dixit*, the *ipse dixit* of no one knows whom, ſhall be received as oracular? His aſſertions, when he ſtood forward in the character of an accuſer, are already appreciated; and who is to hope, that when he is employed in the more honourable taſk of defence, when exceeding the truth would be far leſs reprehenſible, who is to hope that he will now adhere to unbiaſſed integrity?—I too have ſeen a pamphlet by Mr. Drewitt, in anſwer to the queſtion, "Why are you a churchman?" and think it by no means deficient in execution, and carrying the marks of the beſt intention. The "Call for Union," &c. I have not ſeen, but will give the author credit for all the ingenuity which Senex may contend for. But what then? Am I to ſhut my eyes againſt conviction? Am I to ſuffer Mr. Drewitt's talents as a writer, to blind my underſtanding to his conduct as a man?—I acknowledge he has merit in writing well, and ſhould be glad if he had more in acting better. That this gentleman was the author of that pamphlet which his defender has characteriſed, as "a daring attack on the purity and excellency of your review," as you have before intimated to the public, I muſt ſay is my firm perſuaſion, and will be ſo till he ſhall think proper, *propriâ perſonâ*, openly to diſavow it: that he was alſo the author of the pamphlet, ſigned by the fictitious ſignature of Lieut. Pettinger, I have ſtrong reaſons for ſuppoſing, and much ſtronger, I will be bold to ſay, than any of thoſe on which Senex has preſumed to build his concluſions againſt myſelf. And with theſe perſuaſions on my mind, unimpaired as yet by any thing that has been ſaid,—together with the fact before me, of his having had under his tuition a man who had been habituated to the ſhears and the needle, and who had juſt before commenced his career as methodiſt preacher, in order to prepare him for the miniſtry, and who is now ſent to St. Edmund Hall for a farther initiation in his intended profeſſion;—with theſe perſuaſions, I ſay, on my mind, and this impregnable fact before me, I ſhall know full well how to appreciate the ſweeping compliment which is beſtowed,—that Mr. Drewitt "is a true ſon of the Church of England." But on looking again at the letter, I ſee this fact, which I have pronounced impregnable, is denied; together with another, the proof of which has been repeatedly urged during the progreſs of the controverſy; namely, that there are *many* methodiſts in the pariſh of Cheddar. "The curate of Cheddar," the writer informs us, "takes four or five pupils, *none of which anſwer the deſcription you have given.*" Not having your appendix by me, I cannot tell preciſely what your deſcription is; but, during my reſidence at Axbridge, Mr. Drewitt was honoured with a *pupil*, who ſerved firſt at the needle, and afterwards harangued from the roſtrum to a congregation of methodiſts. He had two other *pupils*; all, I imagine, of nearly equal advancement in years with himſelf. To theſe Mr. Drewitt was ſeduloufly attentive in in-

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ſtilling into their minds the *Hic Hæc Hoc*; and thus qualified they are ſent to St. Edmund Hall, or ſome other Hall equally accommodating, to enter upon their probation for Goſpel miniſters.

I believe, Sir, you are perfectly correct in what you ſtated of the conduct of many of the Briſtol clergy with whom are confederate many of Mrs. More's ſupporters; of their aſſociating together and placing out, by contribution, under proper tutors, ſuch pupils as thoſe already deſcribed; and I truſt with you that ſuch proceedings, at ſuch a conjuncture, will call forth that jealous attention which the caſe undoubtedly demands. I cannot diſſemble my apprehenſions on this head, when I reflect on the diſaſtrous conſequences which ſuch proceedings may finally entail on the church and ſtate by law eſtabliſhed in theſe realms. If men, with no education, with ſuſpicious principles, who have been bred to the loweſt occupations and inured to habits mean and mercenary; if ſuch as theſe are to be lifted up by a ſudden ſtride to the exerciſe of the Chriſtian miniſtry, and be inveſted with the privileges of an Engliſh clergyman; if they are to become teachers of religion and guardians of morality, to whom their countrymen are to look up for the preſervation of their virtues and the correction of their vices, beholding in themſelves the fair example of every thing that is truly uſeful or ornamental in life; if this is to take place, it requires no great extent of prophetic penetration to foreſee, as the leaſt of the conſequences which may enſue, that Engliſhmen muſt fall into a low and wretched ſtate of degeneracy and ideotiſm, or that the miniſtry, compoſed of ſuch materials, will fall into a low and ſtill more wretched ſtate of inſignificance and contempt

Having juſt heard from Mr. Bere on the ſubject of the letter which has been the ground of the preceding animadverſions, I ſhall beg leave to ſtate as a farther ſpecimen of the incorrectneſs of Senex's aſſeverations, the following contraſted extracts. Senex avers "that it is a matter of notoriety and cannot be diſproved, that during the carrying on of the controverſy, Mr. Shaw was, *for weeks together*, an inmate of Blagdon Parſonage." Mr. Bere's words are, "The gentleman alluded to, was *not* an inmate of Blagdon Parſonage for weeks together, nor at any time for *one* week, nor to the beſt of my recollection *half* that ſpace. Mr. Bere never was in that gentleman's houſe but *once*."

You ſee, Sir, what expedients theſe gentlemen will have recourſe to, when they conceive their purpoſes may be anſwered by them. The fact I ſhall leave to ſpeak for itſelf, and haſten to a concluſion: and truly, a painful reflection has often ariſen in my mind, that I ſhould be compelled to adopt ſo inceſſantly the harſh language of reprehenſion, on a document which carries at firſt ſight the marks of candour and good intention; I ſay at firſt ſight, for on a nearer inſpection it is fraught with abundant miſchief, and the potion mingled with ſweetneſs only as it ſhould ſeem that it may the more unſuſpectingly go down. The author tells us, he had "no other object in correſponding but to promote the intereſts of truth and juſtice." That is impoſſible. The intereſts of truth cannot be promoted by falſe declarations, nor thoſe of juſtice by unjuſtifiable implications. Or if poſſible and ſuch ſhould be his object, he has failed as much in the attainment of it, as would the man who ſhould intend to protect his neighbour, and in the inſtant ſhould ſtab him; or who ſhould purpoſe to adminiſter a ſanative mixture to his friend, and in the draught ſhould poiſon him.

The pretence for withholding his name, leſt that what might after make

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its appearance ſhould not be in "a manner calm and diſpaſſionate," is frivolous and weak; in the preſent inſtance I might ſay it is worſe than that, it is inſulting and unjuſt. For, he will recollect, that the gentleman whom he calls on to come forward with his name, has not ſhrunk hitherto from publiſhing his name to all the accuſations which he has deemed it expedient to advance; and that, notwithſtanding the moſt offenſive perſonalities and the utmoſt poſſible ignominy of abuſe, which have aſſailed him from various quarters. For this gentleman upbraidingly to be aſked, why he did not on the preſent occaſion come forward with his name, by another, who in the very moment excuſes himſelf by his alledged fears of a little mal-treatment and perſonal correction, is an affront too groſs one would have thought for common decency to offer. But ſetting aſide this aggravation which ariſes from the ill-timed demand on Mr. Bere, the pretence in itſelf is weak and indefenſible. For to fear correction when truth is promulgated, and refuſe to teſtimony the credentials which are requiſite to render it valid, is not prudence but timidity. It is to deſert the cauſe we have preſumed to undertake, and to defeat the purpoſes for which it was undertaken. In a word, it is to excite ſuſpicion that we have more of the inſidiouſneſs of impoſition than of the genuine characteriſtics of vouchers for truth.

Having now made an ample declaration of my ſentiments, as far as the letter which has occupied my attention calls me, I deem it expedient to ſay that I ſhall in future refrain from noticing whatever intimations are clandeſtinely and anonymouſly diſperſed, reſpecting myſelf or any of my proceedings. And could I preſume to offer you advice on a ſubject, in which you have ſo abundantly laboured and ſo meritoriouſly; I ſhould likewiſe ſuggeſt the idea to yourſelves, of paying the ſame inattention to whatever is ſubmitted to you without the trivial ſecurity of a name. A profeſſion of candour, and regard to juſtice is eaſily made; and the ſtudied language of unimpaſſioned calmneſs and plauſible moderation, will be no protection to you againſt the artifices of ſeduction. And in the Blagdon Controverſy you will recollect there are many concerned, who have no reſpect for equity but what exiſts in words; men who profeſs a form of godlineſs, but are conſtantly denying its power.

I remain, Sir, your's very obediently,

Tendring, March 28, 1803. EDWARD CROSSE.

Methodistical Malignity.

TO THE EDITOR.

Sir,

BEING an admirer of the ends propoſed to be eſtabliſhed by the Anti-Jacobin Magazine, no leſs I conceive than the ſupport of our conſtitution in Church and State, I cannot ſee either inſolently attacked, by an abuſe of its members, without wiſhing to ſee expoſed the perſons who thus inſolently attack them. The circumſtance I at preſent feel very indignant at, occurred laſt Sunday, at Lady Huntingdon's Chapel in this city, a perſon of the name of Cowper preached. In the opening of his ſermon he ranted away about Charon, the dogs, river Styx, and then moſt audaciouſly introduced by name to his wondering audience, Mr. Polwhele, Mr. Daubeny, and Mr. Fletcher, as ferrying the ſouls of their hearers to the ſame port with

with *Charon* *; and added, the books called the Whole Duty of Man, the Pious Parishioner, the Weekly Preparation for the Sacrament, had been handed down from father to son, and sent more souls to the devil than any thing else he could name.

Now, Sir, I conceive people cannot too often be told what Methodism is; this is direct Methodism, this proves what treatment and persecution every rational Christian member of the Church of England would receive could these persons succeed in their endeavours to overthrow our sacred establishment; and strongly calls for union and respectful conduct towards each other in the regular and established clergy of our Church; whatever difference of opinion may subsist between them in respect to non-essential doctrinal opinions: and it is to be deplored, that the self-constituted teachers, who harangue large congregations at Lady Huntingdon's Chapel, and elsewhere, can shield themselves from the shame that ought to attach to, and the sin which is incurred by, all, who speak ill or contemptuously of their superiors, by the example that is too frequently set them by (in every other instance) highly respectable clergymen. And it is to be regretted, that our clergy seem daily to be losing that love of their *order* which is so highly praise-worthy, and which would tend to make them conceal every imperfection, in each other, especially those lighter ones of manner and phraseology. The enemies to our Church, Methodists and Dissenters, in this instance, set us a good example; they are never known to publish the sins or failings of each other. I have troubled you with this letter, as I have lately frequently heard it said, that modern methodists are distinguished from those of the old school, who, it is allowed, countenanced in their members great indecorum; but this recent instance proves Methodism to be always the same; and I think there should exist somewhere, in our constitution, a power to restrain such personal attacks upon clerical characters. I remain, Mr. Editor, for the attainment of the ends proposed by your Magazine,

College Green, Bristol, April 7, 1803. A Sincere Well-wisher.

Dr. Aikin's Woodland Companion.

TO THE EDITOR.

Sir,

IN your Review for December last, you noticed with commendation, a book entitled, The Woodland Companion, compiled by Dr. Aikin, avowedly for the information of young persons; and which, in respect to its general utility, certainly deserved all you said of it; but I presume you had not sufficiently attended to that part, where, in describing the *Oak*, the Doctor says, "It is injured by cropping, whence may be estimated the mischief annually done to this noble tree by the custom of cutting large branches for the celebration of the *Twenty-ninth of May*," or it would not have passed without *your* censure. Why the Doctor should have fixed on the 29th of May, in preference to the many other days on which trees have been used for political purposes, I do not enquire, neither should I have noticed

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* You will perceive Charon's *Hell* was used in the only sense his audience had any notion of Hell being used.

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at all a ſentence apparently trifling in itſelf, and, as far as the literal application bears, juſt in its concluſion, had not I perceived in this paſſage a branch of that deluſive ſyſtem which has had its rife on the Continent, and been acted upon in this country, with a view, by inſenſible degrees, to ſap the foundation of our reverence for our monarchical form of government, and eventually to ſubject us to every ſpecies of anarchy and tyranny.

Aware how ſoon an open attack of this nature would defeat its own object, its advocates have recourſe to combining with almoſt every book of inſtruction, ſome ſpeculative paſſage by which they conceive their doctrine, of whatever tendency, whether infidelity or democracy, may be beſt and moſt inſidiouſly inculcated; theſe moſt prevail in thoſe works which are intended for the inſtruction of youth, and information of perſons, whoſe habits of life, and extent of perception and deduction, do not permit them a ſufficiency of knowledge ſo as to be able to counteract its effects, and on theſe grounds is the progreſs of the ſubtle poiſon moſt to be feared: it is not in this ſolitary inſtance that I complain, not in Dr. Aikin alone that I point out the evil, it is to be found in our nurſeries and in our ſchools, it equally pervades the cottage of the peaſant as the houſe of the farmer, as well the habitation of the artiſan as the manſion of the merchant; the ſober good ſenſe of our countrymen will not readily give way to attempts thus regulated, neither is it conſiſtent with our notions of conception, that the mind will receive on a ſudden direct and immediate changes; but as drops of water hollow a ſtone not by their force but the frequency of their fall, ſo alſo by conſtant repetitions may our ſenſes be diverted from their courſe, and become prepared to receive any impreſſion which weakneſs or wickedneſs may at any future period think it prudent or convenient to apply.

Z.

In addreſſing theſe lines to the Editor of the Anti-Jacobin, the writer has no other motive than to point out the effect from the cauſe which he attempts to deſcribe. If in ſo doing he ſhall call forth the energetic language of the Editor himſelf, he requeſts theſe obſervations may be committed to the flames,—they are the haſty effuſions of an hour ſnatched from more preſſing, though not more ſerious occupations; but crude and undigeſted; and as they are; if they at all add or conduce to the general welfare of his country, the writer's object will be accompliſhed.

Canterbury, March 20, 1803.

Defence of Public Schools.

TO THE EDITOR.

Sir,

THE ſevere charge againſt our principal ſeminaries of public education contained in Dr. Rennel's note to his ſociety ſermon, has been ably repelled by Dr. Vincent, as the advocate for Weſtminſter School. And Mr. Daubeny, in a note to his valuable Diſcourſes on the Connection between the Old and New Teſtament, has zealouſly, yet temperately, as a gentleman and Chriſtian, vindicated the ſyſtem of education purſued at Wincheſter. Long, and anxiouſly, have I been expecting, that ſome one, who is at preſent nearly connected with Eton School, would publicly advance in its defence, and prove that it by no means deſerves the reproach of "paſſing over the revealed will of God with a reſolute, ſyſtematic, and con-

contemptuous neglect." But as unfortunately no ſuch advocate has, at leaſt as far as I can learn, yet appeared, I muſt not ſuffer that ſeminary, which has ſent forth ſo many great and good men, to remain longer under ſuch an imputation, without exerting my feeble efforts for its removal. And, perhaps, when I remind Dr. Rennel, with whom I was contemporary and intimate, of the ſalutary regulations, long eſtabliſhed and conſtantly adhered to, for educating Eton boys in piety and Chriſtian knowledge, he may wiſh that he had been leſs precipitate in his aſſertion. For this purpoſe, waving attempts at ingenious argumentation, I ſhall give a plain unvarniſhed ſtatement of the regulations and mode of inſtruction obſerved during the eight years of my Etonian pupillage. * In the firſt place, with a view to train up the ſcholars in the uſeful ordinances and pure doctrines of our Church, and render them ſteady members of the Eccleſiaſtical eſtabliſhment, as well as pious worſhippers of the Trinity in Unity, they were regularly and indiſpenſably required to attend the morning and evening ſervice of the Church on Tueſdays or Saints' days, the evening ſervice on Thurſdays and Saturdays, and both on Sundays. During which the ſtricteſt attention was paid by the maſters to preſerve an univerſal reverence of deportment. The Sabbath was obſerved with due ſolemnity. In the morning the collegers aſſembled at prayers in the ſchool, and ſung the old 100th Pſalm. Between the church ſervices both collegers and oppidants were collected in one of the ſchools, and a boy in the higher claſſes was appointed by the ſuperintending maſter to read aloud a portion of the Whole Duty of Man. On the Lent Sundays ſome of the collegers were catechiſed publickly in the church, and Dr. Burton, then Vice Provoſt, delivered plain lectures on the Catechiſm. So impreſſive were ſome of his obſervations, that I remember them even to this day. Neither did I ſoon forget the uſeful explanations and ſerious admonitions received from the maſter previous to confirmation. Daily prayers were uſed in the ſchool, and graces before and after each meal in the college hall.

Amongſt the books employed for inſtruction in the lower ſchool, were "Selectæ e Veteri Teſtamento," and "Excerpta ex Novo Teſtamento." The Greek Teſtament was in frequent uſe in every claſs of the upper ſchool. On Saturdays many of the higher boys were lectured in "De fide et officiis Chriſtianorum." And ſo well armed in the Chriſtian faith did I conſider myſelf by ſome of theſe lectures given by Dr. Foſter, that meeting with an intelligent Jew, I challenged him to a controverſy on the true Meſſiah.

With ſuch regulations, and ſuch modes of inſtruction, can Eton School be juſtly charged with *reſolutely, ſyſtematically*, and contemptuouſly neglecting the revealed will of God? Dr. Rennel I eſteem for his learning, his virtues, and his piety; therefore it cannot be my wiſh, in publiſhing this ſtatement, to diminiſh the eſteem in which he is held by others: but I conſider it as my duty to do juſtice to that ſeminary, which has ſtrong claims of gratitude from both the Doctor and myſelf. Perhaps the epiſtolary and perſonal edification, which he received from a pious and well-informed

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* Amongſt the various engines now undermining our Eccleſiaſtical eſtabliſhments, I conſider as powerful the modern unlicenſed academies. The ſcholars of which are never led to church on the feſtivals and faſts, unleſs the former happen on Sundays. Does not the ſame inattention prevail in moſt of our female boarding ſchools?

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parent, may have ſo preponderated in his mind, as to make his ſcholaſtic inſtruction in religion appear of little weight; and urged him, in his zeal for promoting a good cauſe, to commit a ſolitary error in the choice of means.

PHILOMETERUS.

Benson's Methodistical Misrepresentations Exposed.

TO THE EDITORS.

GENTLEMEN, *Penryn, Feb. 2, 1803.*

IT was not till very lately I met with Mr. Benſon's Apology for Methodiſm, which having procured I peruſed, hoping, that as I had not ſeen any regular account of the principles and tranſactions of theſe people, I was now in poſſeſſion of a work which would give me all the information I wanted reſpecting them. But I can aſſure you, after having read through this publication, I was not a jot more prepoſſeſſed in their favour. Their tenets, I conſider, are in many points erroneous; in others, dangerous to genuine piety. Leaving, however, their ſingular opinions to the examination of your more able correſpondents, I ſolicit your indulgence, to inſert in your uſeful publication a few remarks I have to offer on the improvement this work boaſts of having made, in the manners of the people, wherever Methodiſm has been propagated; particularly in that part of it, which deſcribes its ſucceſs in Cornwall.

After recording, with the moſt fulſome egotiſm, the wonderful and almoſt miraculous progreſs of Methodiſm, Mr. Benſon obſerves, p. 149, "next in ignorance and all manner of wickedneſs to the colliers at Kingſwood, Newcaſtle, and Wedneſbury, we may place the tinners of Cornwall." Here if Mr. B. means intellectual ignorance he is under a great miſtake, for a more intelligent claſs of people in their ſphere of life, than they are, and always have been, is no where to be found; many of them are ſober, and religiouſly diſpoſed, though they have never been in connection with the Methodiſts. This is the common miſtake of travellers, whom I have more than once convinced to the contrary by affording them an opportunity of converſing with them. He then tells us, "there is hardly any part of the three kingdoms, where a change has been more viſible and general in the manners of the people." I am fully ſatisfied, if there be any alteration *in the manners of the people*, it is the effect of the general diffuſion of knowledge, and greater attention to induſtry introduced amongſt them by the exertions of the gentlemen and clergy of the county. He proceeds, "hurling, their favourite diverſion, at which limbs were broken, and frequently lives loſt, is now hardly heard of." I believe it is only practiſed in a few pariſhes, in the eaſtern parts of this county, and that amongſt farmers: in the weſtern diſtricts the immenſe population renders that old diverſion dangerous, from the different habits and manners of the people that would neceſſarily be aſſembled on ſuch an occaſion. Wreſtling, from the ſame reaſon, has been much diſcouraged in the mining diſtricts. It has, however, been on the decline for more than a century, (ſee Borlaſe's Antiquities.) So that Methodiſm has no right to claim the excluſive merit of its ſuppreſſion.

He tells us, moreover, "that ſcandal of humanity practiſed on the coaſts of Cornwall, the plundering of veſſels that ſtruck the rocks, and *afterwards murdering those who escaped out of the wreck*, is now either quite at an end, *or*

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the gentlemen, or leſt the poor tinners are to be blamed." Here inſinuation is blended with malignant falſehood. I have lived thirty years near the ſea coaſt, and never heard of one murder committed on a perſon, who had eſcaped the dangers of a wreck. So far from this, I know inſtances of ſeveral people being ſaved from a premature grave by thoſe whom Mr. B. repreſents as worſe than monſters. But if this horrid practice ſtill continues, *gentlemen, and not the poor tinners, are to be blamed.* If he means to ſay that gentlemen countenance, or have not done their utmoſt to protect ſtranded veſſels, he is guilty of ſomething worſe than falſehood. In no part of the united empire, is there more prompt relief given to them, or the calls of humanity more attended to. There is hardly an inſtance of a wreck being plundered, unleſs it founders at ſea, and before aſſiſtance can be procured. Again, "more has been done to ſuppreſs ſmuggling, by preaching the goſpel in the county, and enforcing the rules of the ſociety, than either the laws of the country, or the officers of the exciſe, were ever able to effect." Another miſrepreſentation. The laws enacted againſt this illegal practice, during Mr. Pitt's adminiſtration, have almoſt ſtopped the ſmuggling of tea and tobacco: but at no period has that of ſpirituous liquors been greater, than at the preſent; ſo effectually has it eluded a vigilant exciſe, and every other legal method to ſuppreſs it. But ſays Mr. B. "it is not harmleſs or outward decency alone, which has ſo increaſed, but the religion of the heart: faith working by love producing all inward and outward holineſs." Would to God it were ſo. Is Mr. B. ſure, that the Methodiſts of this county have never given countenance to ſmuggling, never vended contraband goods, never made a meeting-houſe a receptacle for this illegal traffic. If he is not quite certain of this, I think he would have boaſted with a better grace, had he attended a little more to matter of fact, and not have palmed ſuch groſs fiction and calumny on the public concerning the inhabitants of Cornwall. Allowing Methodiſm all the good it may have done; that it has at all contributed to the amelioration of the inhabitants of this county, is exceedingly problematical. That it has been the ſole cauſe will be diſputed by every impartial Corniſhman; and this will more clearly appear, if we compare the number of Methodiſts to the population of the county. Their number here, aſcertained at the conference of 1802, amounts to 8259, the general population of the county, according to the laſt returns made to government, exceeds 200,000. Now I aſk the queſtion, is it probable, that, when they compoſe ſo ſmall a proportion of the inhabitants; that they ſhould ſolely be inſtrumental in effecting this wonderful change in the manner and habits of the people? The aſſertion carries falſehood on its very face. How will Mr. B. be able to juſtify himſelf for theſe glaring fabrications, at the bar of the public, or his own conſcience: I cannot pretend to ſay. It would ſtrike any indifferent reader of Mr. B.'s Apology, that this county, previous to the preaching of Methodiſm, was a neſt of hurlers, ſmugglers, plunderers of wrecks, and tinners. The three former deſcriptions, at all times, muſt have neceſſarily been confined to a very few of the inhabitants; the latter is not quite eight thouſand, according to the laſt enrolment, one fortieth part of whom is not Methodiſts. At no time has the number of tinners been ſo great as at the preſent. All that I ſhall farther obſerve on this buſineſs, is, if this be a fineſſe to ſupport a declining cauſe, no honeſt or ſober man can approve its object: or, if thoſe extraordinary pretenſions to piety and public utility, of which Mr. B. has ſo much boaſted, are produced by Methodiſm, cannot be better maintained than by the

violation of truth, the ſooner it is abandoned to its fate the better. If he takes up his pen upon a ſimilar occaſion, I would recommend an adage of a ſage to his conſideration, "Though he may love Plato, it is his duty to love truth more."

M. F.

Lectures and Probationary Sermons.

TO THE EDITOR.

Sir,

YOU may perhaps be ſurpriſed at receiving a communication from this commercial quarter of the town, but I own I am too much pleaſed with the portion of praiſe you beſtow on Mr. Wilſon's Sermon at my pariſh Church, not cordially to approve your noticing a diſcourſe ſo different in its ſtyle and ſpirit from the generality of Probationary Sermons. I heartily join with you in cenſuring the cuſtom that has ſo long obtained of requiring ſuch ſpecimens from clerical candidates. But while lectureſhips, and even livings in ſome inſtances, are to be diſpoſed of by popular choice, how is the diſgrace to be prevented or the evil remedied? Would it not be a greater evil if men of character ſhould be uniformly detained from coming forward on the occurrence of vacancies, and ſhould thereby leave the only pieces of preferment to which many of the inferior clergy preſume to look, to be ſcrambled for by the canting enthuſiaſts of the day! Andrews himſelf would never have been able to render the ſervice he did charity and religion in his late ſituation at the Magdalen, if he had not condeſcended to preach a Probationary Sermon. We cannot but wiſh theſe matters were ſettled in ſome other way, but you muſt allow it is a delicate point, and too much faſtidiouſneſs might materially affect the intereſts of the Church.

Nothing to be ſure can be more abſurd than the reaſoning of the laity in general on theſe occaſions. Beſides the falſe taſte that prevails reſpecting preaching, if an unbeneficed clergyman, who has a curacy or lectureſhip, becomes a candidate for another ſituation ſtrictly compatible with what he already has, (all which perhaps do not produce more than ninety or a hundred pounds per annum) immediately a cry is raiſed againſt pluralities; as was actually the caſe with reſpect to another candidate at St. Antholin's, who had a living in Eſſex worth 70l. per annum, as well as againſt Mr. Wilſon; meanwhile, however, a goſpel preacher is at full liberty to obtain, if he can, a pulpit every day in the week, to the no ſmall mortification of the orthodox clergy, the diffuſion of fanaticiſm, and the imminent danger of the eſtabliſhment.

There is an inaccuracy to be remarked in the laſt paragraph of your critique, which yet did not diſpleaſe me, as it ſhews that the commendation it contained did not proceed from any intereſted quarter. The inhabitants of St. Antholin's, only, are the electors of the ſix *Evening* Lectures at their Church, as the lectureſhips were founded before the fire of London, and therefore the inhabitants of the united pariſhes do not participate in the patronage. This likewiſe accounts for the jealous eye with which the Methodiſts watch over their intereſts in St. Antholin's, inſomuch that they have long reckoned among their preachers there the famous Draper, Wilkinſon, and Foſter, to whom they on the late occaſion added Mann, a *protegé* of Gunn, The *Sunday Afternoon* Lectureſhip, on the contrary, being

in

in the diſpoſal of the two pariſhes, is always more likely to be in the hands of ſome ſound divine, from the circumſtances of the enthuſiaſtic intereſt not predominating in St. John's.

It is not, however, to be concealed, that much of this miſchief ariſes from the laches of incumbents, who ſuffer their pariſhioners to thruſt whom they pleaſe into their pulpits. At the moment I am writing, the Curacy of theſe pariſhes is vacant, and has been ſo ſome months, during which period the Rector has permitted a methodiſtical churchwarden to take charge of the Sunday morning duty; which he has done by giving the care of the Church to Mr. Draper, who is at this time examining the children previous to confirmation, to the great grief of myſelf and many other inhabitants who like ſobriety of doctrine and deportment. It is even ſaid, but I cannot credit it, that Mr. Draper is to preach Dr. De Salis's Lent Sermon, at St. George's, Hanover Square, on Friday next. But ſurely the Doctor knows too much of that reſpectable neighbourhood, and their right reverend paſtor, to ſend them an evangelical repreſentative. It is, nevertheleſs, truly lamentable to ſee the Rector of a pariſh not poſſeſſing firmneſs enough to fill up his curacy by appointing ſome gentleman whoſe principles he can approve, though to my knowledge ſeveral have applied for it, to all whoſe applications he obſerves the moſt myſterious ſilence. I have been led inſenſibly to a greater length than I at firſt intended; and, therefore, with many apologies to you for that intruſion, I conclude with what was the great object of my taking up the pen, aſſuring you that even men of buſineſs find no little ſatisfaction in peruſing your excellent publication at their leiſure hours.

Wedneſday, March 2, 1803. AN INHABITANT.

Our worthy correſpondent will, we truſt, excuſe us for a non-compliance with the *private* requeſt contained in the laſt parapraph of this letter. Information productive of public utility, ought to be rendered publick. That *men of buſineſs* read our publications we have the ſatisfaction to know; and we have the much higher ſatisfaction of knowing alſo many *men of buſineſs* who poſſeſs minds as enlarged, and as richly ſtored with religious, political, and even claſſical knowledge, as any to be found in the extenſive circle of our correſpondents.

METHODISTICAL COUP-DE-MAIN.

TO THE EDITOR.

SIR,

I NEED ſcarcely inform you, that a large majority of your readers feel a high obligation to you, for the zealous endeavours you have employed, in order to expoſe the conduct of certain preachers of modern times. I am ſure you will perſevere in a work, which enſures ſuch extenſive concurrence; and continue to claim the gratitude of congenial churchmen, by developing the practices and characters of all innovators. I am ambitious to be allowed to co-operate, in my humble ſphere, in every good ſcheme. You will, therefore, I hope, allow me to communicate to the Public, by the medium of your celebrated Review, an anecdote, for which I have unexceptionable teſtimony; and which throws much light on the tricks of the tribe, that you and I view with ſo much juſt jealouſy.

The fact, Sir, is this:—Some years ſince, a field-preacher made his appearance in Glaſgow. In the vicinity of the town, he mounted a ſtool—collected an audience—announced a text, and poured out a voluble declamation on the uncertainty of human life. Towards the cloſe of his ſermon, he obſerved to his hearers, that *ſuch was the caſualty of human exiſtence, that it was poſſible that he himſelf, who now ſpoke to them with ſo much power of voice, and appeared to be ſo ſtrong and hearty* (by the bye, I underſtand, he was a brave brawny fellow) *might, notwithſtanding, fall down dead, before he could finiſh his diſcourſe.* After he had added a few more ſentences, *down he fell, apparently death-ſtruck.* The audience were extremely aſtoniſhed, at ſeeing this ſuppoſed exemplification of the doctrine preached, in the perſon of the preacher. They thronged around him, adminiſtered ſtimulants, reviewed the orator, and parted from him, with ſtrong impreſſions from what they had ſeen. Among the people who had witneſſed this ſcene, there was a gentleman, who was on his way to the Highlands; and after the ſermon was over, left Glaſgow, and travelling forward, ſlept that night at a town, about ſixteen miles north of that city. On going out the next morning, he found that the preacher, whom he had heard at Glaſgow, was arrived in the town, and propoſed to hold forth that day. The gentleman determined to attend him, and hear once more the preacher, to whom ſo remarkable an event had happened. Accordingly, he joined the crowd that encircled the campeſtrian orator, and heard him give out the ſame text as he had preached upon at Glaſgow. The orator handled the ſaid text in the very ſame manner as before, purſued the ſame arrangements, uſed the ſame arguments, and towards the cloſe of the ſermon, told his hearers, that *ſuch was the caſualty of human exiſtence, that it was poſſible, that he himſelf, who now ſpoke to them with ſo much power of voice, and appeared to be ſo ſtrong and hearty, might, notwithſtanding, fall down dead, before he could finiſh his diſcourſe*; and after he had added a few more ſentences, down *he fell*, as before, *apparently death-ſtruck!* You may gueſs the impreſſion made upon the mind of the gentleman, who thus witneſſed the ſecond performance of this theatrical trick. He proclaimed the hypocriſy and impoſture of this death-mimicking declaimer; and the orator ſtole off, amidſt the exclamations of indignation and ridicule.

I need not comment on this plain tale. I have received the particulars of it from unqueſtionable authority; and am enabled, from my knowledge of the veracity of my informers, (I have heard the account from more than one reſpectable friend), to vouch for the whole narration I have the honour to preſent you with.

I beg you to accept my acknowledgements of the ſenſe I feel of the exertions you have ſo heroically made for our Church, and I remain,

Your humble Servant,

May 4. B. B——w.

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ERRATA.

P. 265, l. 11, for *faint*, read *firſt*.—Ibid. l. 29, for *diſcoverers*, read *diſcerners*.—P. 266, l. 7, for noſtras, read noſtros.—Ibid. l. 23, for Eraſtioniſm, read Eraſtianiſm.—P. 267, l. 5, for Carleſtadt, read Carloſtadt.—Ibid. l. 36, for obſtruſe, read abſtruſe.—P. 268, Note, for *Figurina*, read *Tigurina*.—P. 271, l. 16, for mere read more.—P. 275, l. 21, for *beſt* read *laſt*.—Ibid. l. 40, for Shelden, read Sheldon.—Ibid. l. 42, for Armenian, read Arminian.—P. 276, l. 34, for Novetian, read Novatian.—P. 277, l. 32, for Hernheet, read Hernhut.—P. 278, l. 13, for *theſe* read *two*.